

Southern Churchman

VOL. LXXIX

RICHMOND, VA., FEBRUARY 21, 1914.

No. 8



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"Didn't she? And how did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls, then?"

Jane looked at her mother, and was

quiet a minute, then she ran and threw her arms around her neck and said: "No, no, mamma dear! You shall not have any mean little girl at all. I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

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SOUTHERN CHURCHMAN.

VOL. LXXIX

RICHMOND, VA., FEBRUARY 21, 1914

No. 8

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

**SOUTHERN CHURCHMAN COMPANY,
PUBLISHERS**

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Seventh and Franklin Streets,
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“LENT.”

One of the Church's seasons that, up to a few years ago the world seemed to have left alone, is gradually becoming more and more tainted with the claims that society is making upon it, and that is, the Lenten Season. For many generations Lent belonged entirely to the Church and fortunately for the Church, society ignored it and had neither part nor lot in it; but unfortunately for the spiritual character of Lent society is steadily growing in the disposition to use Lent for its own purposes. Therefore, it is all the more important that Christian men and women should be reminded what Lent is and what it stands for, and what are the great purposes for which the Church intends it. We think, naturally, of Lent, as we approach it, as a time set apart for fasting and for prayer, and for largely multiplied services, and for more frequent attendance at church, and for more earnest application to those particular duties which we ordinarily associate with our Church life. But, as a matter of fact, these things do not really constitute Lent nor the purposes of Lent. They are merely the outward and visible sign of a great inward and spiritual effort; they are the visible expression of some great underlying purpose that we are trying to accomplish; they are the outward and visible means

by which we are working towards some great spiritual end.

As a matter of fact, the Church does enjoin upon us fasting and more frequent prayer and more earnest devotion to our outward Church duties and more constant application to our visible Church obligations, but equally, as a matter of fact, the Church does not enjoin these things as an end at all, but as the means by which we may reach some great end and accomplish some great purpose that lies behind these outward and visible means. What the Church is aiming to teach us, first of all, in its Lenten services and its Lenten acts, is self-control and spiritual fitness. Self-control that will enable us to command all of our powers, mental, spiritual and physical; that will discipline those powers and put them absolutely under our control and at our disposition, and so through this self-control to reach spiritual fitness—that fitness of mind, spirit and body that will enable us to do efficiently and satisfactorily and successfully the work that we are set to do for the Glory of God and for the welfare of our fellowmen.

Just how then are we to reach this fitness through self-control? The great Apostle of the Gentiles taught that man was a three-fold being, consisting of the body, the mind and the spiritual nature; and if a man is to be fully equipped and prepared for his spiritual work he must be equipped and prepared in all of these parts of his nature. There is no time in all of the Christian Year when we can better face and contemplate and practice this self-control and so reach fitness for our work than during this Lenten Season.

First of all, we can learn control of our bodies; learn to control our appetites, our desires and our affections; learn what St. Paul meant when he said, "I keep under my body and bring it into subjection, lest after having preached to others I myself should be a castaway." The Apostle realized vividly that the body was a splendid instrument for the service of God; but he realized at the same time that the body was a dangerous instrument and unless it was disciplined and kept in subjection it might be an instrument of danger and destruction, instead of being an instrument for doing God's work in the world. Lent thus appeals to us as the time for disciplining the body, for getting control over it, for making it our servant instead of our master, and for making it an efficient instrument for doing the work we have to do. The Master said, "If thy right hand offend thee, cut it off and cast it from thee, for

It is better for thee to enter maimed into life than having two hands to be cast into hell fire"; in other words teaching not self-denial for self-denial's sake, or suffering's sake, but self-denial for the sake of self-control and for the sake of making our bodies fit instruments for spiritual expression.

Then, again, Lent is the best of all seasons for mental discipline. St. Peter writes to his disciples to be ready to give to every one that asks it of them a reason for the hope that is in them. In other words, the Apostle argues that we must be able to serve God with our minds as well as with our bodies.

We owe it not only to ourselves but to every non-church member with whom we may come in contact to answer every reasonable question he may ask us about our faith and hope, and what better time for grounding ourselves in this intelligence about our religion and about our faith and hope; and what better Season? Just as an instance of what is here intended, how fine a thing it would be if every church member would set him or herself to know the reason why of the things they believe and of the things that the Church teaches. There would be no better time, for instance, for a modest course in Church History, or for a study of the Life of Christ, or for an intelligent survey of the founding of the Christian Church and the facts of the Apostolic and Post-apostolic Age. It would be an admirable idea for us, who are members of the Church in America, to study the history of the Church in our own country. It would be an excellent discipline of Lent to learn the reasons why of our form of Church government; why we accept the three orders of the ministry and why we believe in our own particular form of Church organization. It would be a most admirable mental exercise to study the liturgical development of our worship; why we use a Book of Common Prayer; where that Book of Common Prayer came from, and by what means it grew to its present development. Indeed, there are any number of things in connection with our Church and its teaching and its practice to which we might devote a systematic part of our time during the Lenten Season.

Take, as another illustration, the great missionary work the Church is doing: What is that work, and how is it being done, and what is our obligation towards it, and how are we to help in the doing of it? These are just some of the things by which we can practice mental discipline during Lent. And

then again Lent is the time most opportune of all for extraordinary spiritual discipline; a time, especially, of prayer and of Scripture reading; of instruction in our religious duties and in our spiritual development; a time for us spiritually to grow in the grace and in the knowledge and love of our Master.

These are just some of the duties and some of the privileges that may come to us during the Lenten Season, but they serve to emphasize the splendid opportunities of that season and the fine use that we can make of it. And it remains for us to say whether this great season, which the Church's poet so well called "The dear feast of Lent," or "The feast of spiritual things," shall be to us a means of grace and a means of self-control and fitness for our work, or whether we shall allow the world so to degrade the Church's beautiful season as to make it merely a season of outward and visible observance, with no spiritual power and significance.

The Late Rev. James Grammer, D. D.

An Appreciation. By the Rev. Professor Samuel A. Wallis, D. D.

A few brief lines in the Southern Churchman announcing the death of the Rev. James Grammer, D. D., which occurred last September, in Farmville, Va., and an obituary from his former vestry of Grace church, The Plains, Fauquier county, paying a beautiful and just tribute to his memory, was all that was recorded of the life and work of one of the prominent clergy of the Diocese of Virginia in his day and generation.

We have felt that a fuller general tribute was due to the memory of this faithful, consecrated and learned minister of our Church and diocese, and we have been hoping that some one who had known him through the years of his life and ministry would have written an appreciation of the character and ability of this man of God. But as no one has so far taken up his pen, we no longer hesitate to write our own impressions of a man we held in high esteem, and counted as one of our truest friends. Our appointment in 1881, to Old Pohick church, by Bishop Whittle, brought us into union with the Piedmont Convocation, which contained a noble and united band of ministers, forming a loyal brotherhood of workers in the fellowship of the Gospel of Christ. Among these were the saintly Rev. Richard T. Davis, D. D., rector of St. James' church, Leesburg, and President of the Convocation; the Rev. George W. Nelson, rector of St. James' church, Warrenton, both of whom have entered into the joy of their Lord; the Rev. John McGill, D. D., now retired after a most fruitful ministry for many years; the Rev. H. B. Lee, now rector of Christ church, Charlottesville; the Rev. Frank Page, D. D., then rector of Zion church, Fairfax C. H., and again ministering in this old charge; the Rev. Arthur P. Gray, at that time rector of Haymarket parish, who after serving in other convocations has at last found his home within the bounds of the Old Piedmont. In Rappahannock county, and the Rev. James Grammer, D. D., the subject of our sketch, who, as we have seen, was rector of Grace church, The Plains, Fauquier county. He was then in the fullness of his powers and

stood forth among his brethren as an able preacher of the Word of God. His sermons, which were delivered with force and energy, revealed the well-read theologian; the strong and original thinker; a skilled master of logical arrangement; the earnest student and expounder of the Bible, and the faithful pastor, who always pressed home the divine message to the hearts of his people. He read the service of the Church with a deep sense of the spirit of worship; he prayed its prayers, and not only rendered it devotionally himself, but gave the congregation time to respond devotionally, instead of cutting them off in an indecent haste to get to the end, as if it were a duty to be accomplished rather than the solemn, united worship of Almighty God.

Dr. Grammer was brought up under the episcopate of the venerated Bishop Meade. He was ordained deacon by him in 1861, and held his character, leadership, and Evangelical principles in the highest esteem. He was accordingly a Virginia Churchman of what we would now call the Old School—true not only to the doctrine and worship of the Book of Common Prayer, but also to the discipline laid down in the General and Diocesan Canons. He believed that the Canons were enacted to be obeyed by both clergy and people, and was faithful to his solemn duty in this respect as a parish minister. Men may have differed, and did differ with Dr. Grammer in his administration of the Church's discipline, but all honored him as a pastor true to principle and the vows he had taken in the ordination service. And in all his acts, both public and private, he was guided by prayer and a loyal conscientiousness to the service of his Master Christ.

To those who knew him in social and home relations, Dr. Grammer was the true old Virginia minister and gentleman—genial, given to hospitality, and loving the society of his many friends and neighbors. In conversation he was most entertaining and interesting. He had a rich store of anecdote, and was gifted with a keen sense of humor, which he always used to good effect. But realizing his sacred calling as minister and pastor, his "speech was always with grace seasoned with salt," ministering edification to his hearers.

Dr. Grammer held the high position of a member of the Board of Trustees of the Theological Seminary from 1872 to 1907, and was for several years the secretary of that body. He retired from the Board on account of the increasing infirmity of deafness. He was also connected with the Southern Churchman for a short time, some years ago. After giving up parochial work he resided chiefly in Winchester, where he found many friends, enjoying its health-giving situation and its beautiful surroundings.

When we last saw Dr. Grammer at Front Royal, about four years ago, we sadly realized that his earthly tabernacle was slowly "bending to its fall." But with the confidence of faith he knew that he had "a building of God, a house not made with hands eternal in the heavens." Our intercourse together, brief though it was, brought back blessed memories of past days, and we thanked God that we had known him as man, minister and devoted friend, so long. He, with Bishop Whittle and Dr. Robert A. Goodwin, just gone to his reward, were among the last of a representative type that made the old Church of Virginia great and strong in her devotion to evangelical teaching, that is the

pure Gospel of Christ, and to the simple majesty of her services as set forth in the Book of Common Prayer. Their work is done; they are with Christ, and rest from their labors and their mantle has fallen upon us. May we, remembering that while "the old order changeth, giving place to new," and that "God fulfills Himself in many ways," be as true as they were to "the things that abide," and as earnest in proclaiming Christ and Him crucified.

Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Prayer Book Revision.

Mr. Editor: In your issue of February 7th, you published recommendations by Mr. J. C. Purnell, of Winona, Miss., made by him to the Commission on Revision of the Prayer Book, and made at the request of the commission.

While I have not been invited to do so, I hope the Commission will pardon a suggestion in line with what Mr. Purnell recommends.

When our Prayer Book was first used there were few if any copies of the Scriptures in the hands of the laity and not many able to read. Therefore a large amount of Scripture reading was necessary, but now the very opposite conditions prevail, hence one Psalm and one Lesson would be amply sufficient.

I can picture a great deal that could be said on the other side, but the laity do not need and, I believe, the majority do not desire five readings as at present. (Judge) JOHN CHURCH.

McKinney, Texas.

The Choice of Missionary Bishops.

Mr. Editor: In the past few years there has been much discussion of this subject, owing to the dissatisfaction with the present method of electing missionary bishops, by the House of Bishops.

The board of managers of Domestic Missions took up the matter, recommending a change. One of our Church papers (The Living Church), now discusses the matter. Practically the whole subject—the establishment, the conducting, the management of Missionary Districts in the Domestic field—comes up for consideration.

Out of an experience of many years as a missionary priest in the domestic field, I venture to express an opinion:

I think it wise that the election of missionary bishops should not remain in the House of Bishops:

1st. Our diocesan bishops are not elected by their fellow bishops. What reason or necessity is there that a missionary bishop should be so elected?

2d. If our devout lay people are to be interested, as much as possible—in the missionary work of the Church—would it not be wise that they should have some voice in the selection of the Missionary Bishops?

3d. New Testament precedents would indicate that the laity might take part in such elections. "The twelve" said

unto "the multitude of the disciples," "Look ye out seven men of good report," whom we may appoint over this business." Acts 6:2, 3. Here the selection of the proper persons seems to have been by laity and clergy (the multitude of the disciples), but the final appointment was by the apostles or bishops.

Again, when St. Matthias was chosen, it would seem that the multitude (Acts 1:15), "put forward two," Joseph called Barsabas, and Matthias. The laity would seem to have had a voice then. Evidently the choice was not made solely by a House of Bishops.

4th. As seen in the work of the Brotherhood of St. Andrew, it is wise that devout laymen take a hand in Church affairs. Let them take part in selecting missionary bishops.

There are, however, many more reasons for a radical change in the whole policy of the Church in dealing with missionary districts in the domestic field. Some of them, as Southern Florida and San Joaquin, have considerable strength—in fact are much stronger than many dioceses were when admitted as such, forty and fifty years ago.

Why subject to the indignity of being treated, as mere children, fit to do almost nothing for their own government?

D. G. SANFORD.

Mexico, Mo.

Protestantism Not Declining.

Mr. Editor: An article appeared recently in one of our Church papers, under the caption, "The Evil of the Protestant Name." The author states that the title Protestant stamps our religion as a negative one, and proceeds to laud the Roman Catholic Church, saying it is sweeping over this country with great power, while he claims that Protestantism is weak and declining.

In making statements of this kind, he has lost sight of certain fundamental facts which are manifest to clear inspection of Protestantism and Catholicism, because Protestant means active protest against evil, and the very protest proves it positive and progressive. Prof. Paulson, the great German philosopher, shows clearly that the contention against evil makes a thing positive in its nature. It is this struggle against evil that has given us the best of everything we have to-day.

"We rise on stepping-stones of our dead selves to higher things." The dove with her wings beats down the air and rises above the earth. Man protests against his environment and becomes civilized and cultured. He contends against immorality and becomes a saint in the moral and spiritual world. The patriots who sacrificed themselves for their country protested against wrong and gave to the world the Constitution of the United States, the greatest document of its kind in history.

The crowned heads of Europe did not think it possible to have a composite form of government with centralization of power, but the statesmen of America proved its possibility in a Democratic form of government. Now such a system, from an ethical point of view, is the best the world has ever known; for in it man becomes more social, and the more social you make man the more moral he becomes, and thus more happy and prosperous.

Under the same law the Church, being Protestant, stands for progress and prosperity and upholds the principles of our great American Commonwealth. It encourages our splendid institutions, our public schools, colleges, and great

State universities. It has fostered all the great centres of learning such as Columbia, Harvard, Yale, and the University of Chicago. It sustains libraries, science, art, and literature. It loves liberty, equality, and brotherhood, and meets the moral issues of the day with a strength that is born of progress.

A Democratic form of government can only flourish where Protestantism is in power. Should Roman Catholicism become supreme, supineness and stagnation would follow and the Republic soon cease to exist.

The Roman Church, which the author held up as an organization greatly to be admired, can no more satisfy the longing of the heart of the true American than it could that of Martin Luther. It would set up in our land its great political, soul-less and heartless system which has blighted every nation over which it acquired power. It would meet our great modern problems with its cumbrous, antiquated, fossilized and stereotyped system, much as the knight in chain armor would meet our modern weapons of war. It would crush out our public schools, stifle the freedom of the press and liberty of speech, and cast a withering pall of ignorance and superstition over the land. The Roman Church has bitterly fought progress in thought, in civilization and in science from the time of Galileo to the present day. Its past record is not enviable. One cannot recall the massacre of St. Bartholomew, the Revocation of the Edict of Nantes, the Spanish Inquisition, the ban on the Netherlands, the burning of DeMolay, and forty Knights Templar at the stake, the reign of Bloody Mary, etc., without realizing that the Ne Temere decree and the Shrine of St. Ann are the products of the same institution.

The Roman Church has not made the rapid growth in the United States which inflated statistics proclaim, but has even been outstripped in her per cent. of increase by Christian Science, while the great Protestant Churches are having success and steady growth without recruiting from the great tribe of immigration, on which the Roman Church relies for its increase. Even from this source they are losing. In the city of Chicago thousands have thrown off the yoke of Rome and are entering our Church. In Indiana, recently, a priest and his congregation of two hundred members renounced Romanism and went into the Church, and in New York six of their priests have entered Christ's mission.

Any one who thinks the Roman Church is sweeping with power over our country is probably dazzled by the great show of the Knights of Columbus, recruited from the ranks of the ignorant and superstitious and alleged to be sworn to wage relentless war secretly and openly against all Protestants and Masons, and to extirpate them from the face of the earth. Surely no divine power could be found in an organization which fosters such uncharitableness and demands such an oath from her communicants.

What efficacy can there be in sacraments administered to cruel and vindictive men? Evidently the power is not a spiritual one, but one of loyalty to a great organization of wonderful political influence. This kind of power is often mistaken by the thoughtless for spirituality. The Scripture says, "By their fruits ye shall know them," and to the close observer it is evident that the fruits are not righteousness and peace.

Wireless telegraphy is a strange and

wonderful power and has proved more efficient than the old line from pole to pole. We cannot deny its results, because there is no visible line, for thousands of lives have been saved by its messages from ship to ship over the troubled waters. So the grace of God finds other mediums besides the Roman Hierarchy from Christ to the present time, for many souls have been saved by the grace of God working through Protestantism, and we should be proud to be identified with its great social service to the world in the Men's Forward Movement, the Y. M. C. A., and its great missionary spirit as evinced recently in the meeting in Kansas City of 4,000 students, representing 700 colleges and universities.

Together with our three orders of the ministry we inherit the spirit of protest from Christ and His holy Apostles, and in our two great sacraments we constantly assert the truth of His incarnation, resurrection, and divinity, and deny the right of man to add to or subtract from, the faith once delivered to the saints.

Let us stand by our inheritance, remaining Catholic for every truth of God, and Protestant for every right of man.

CLAYTON A. CHRISMAN, Ph. B.

Croome, Md.

Another Caution.

Mr. Editor: There appears in the last issue of your paper an accurate description of a man who has been getting money under false pretenses from the clergy in Maryland. He is an old offender. The description tallies with that of a man who relieved me and several South Carolina clergy of small sums of money, about two years ago. To me he gave the name of Hill, Auditor of the Washington, Alexandria and Mt. Vernon Railroad, and his plea was that of a man in desperate condition, striving to make a new start in life. Having lost all his money by gambling, he had hired a livery team and sold it, for which he had served one year in the Georgia penitentiary. He had managed to conceal his disgrace from his people in Alexandria and was trying to raise money enough to get home and start life over again without letting them know of his bitter experience. I should have given his name to the public at the time, but failed to do so.

I would suggest to my brother clergymen, who have been perhaps as tender-hearted on some occasions as I have been, that they insist upon identification by telegram. No honest man can object to it and it has solved several problems for me since this experience. One man was caught off his guard sufficiently to admit that if I would give him the price of the telegram he would be satisfied. That, of course, was sufficient.

W. H. K. PENDLETON.

Spartanburg, S. C.

The richest, tenderest human love that any human being has ever known or conceived of is, at its best, not equal to the love with which God the Father loves all his children. He is in supreme control of the universe; and all that He orders or lets occur is done in accordance with His ceaseless love. Let us rejoice in this truth, praising Him with exultant joy, as, like little children, we trust ourselves wholly to Him. And not only ourselves, but all others, we may in peace and confidence trust to Him. All that God can do for them will be done. That is enough.—Sunday School Times.

Church Intelligence

CALENDAR FOR FEBRUARY.

- 1—Fourth Sunday after Epiphany.
- 2—Purification of St. Mary the Virgin.
- 8—Septuagesima Sunday.
- 15—Sexagesima Sunday.
- 22—Quinquagesima Sunday.
- 24—St. Matthias' Day.
- 25—ASH WEDNESDAY.

Collect for Quinquagesima Sunday.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for St. Matthias' Day.

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

Collect for Ash Wednesday.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness: through Jesus Christ our Lord. Amen.

American.

Missionary Work in Idaho in Winter.

By the Rt. Rev. J. B. Funsten, D. D.

A trip in the Rockies during the mid-winter where the snow is often deep and the temperature is liable to drop twenty-five or thirty below zero is not always pleasant. Eastern Idaho, with its spurs of the Pocky Mountain Range, has many rich valleys and populous towns, but in the main its population is Mormon. It lies just North of Utah, so that its fertile valleys attracted the enterprising settler from Utah and now one finds whole towns and communities entirely under Mormon influence.

A short time ago, in the performance of my duties, I went on a Missionary trip through a part of this country. Though it was the latter part of January, fortunately we had a mild spell. I was joined by my Archdeacon and the missionary in charge of the work in that part of Eastern Idaho, to which I was going. We had to change our train at a small town, and while waiting for the local train, paid visits on some of our people in this semi-Mormon community. We took a lunch at a small eating-house, where they served up canned salmon, bread and tea, which we enjoyed. After taking the train we came to what is known as Lava Springs. This is a new community, which owes its origin to the fact that large hot water springs break forth from the lava rock. Many of the people of this country go there for rheumatism. It is a very picturesque spot, the great mountains and

narrow valleys being covered with snow this season. We stayed at the home of an English Churchwoman and the services were held in her house. Our missionary, Mr. Johnson, had been coming here for some time, and quite a little interest has been developed in the Church, even among some English Mormon families. Four were presented for confirmation and seven took Communion. It was surprising what a nice service we had in this bungalow home. While I was at the place two lots were given as the site of a small church, and we hope to put up a little building, costing \$300 or \$400, which will be sufficiently good for the present. Lava Springs may become quite a lively town, some day, because of its attractions from a health standpoint. Already at certain seasons a great many people come here and live in tents and enjoy the bathing, as well as its benefits in other ways.

We went to the station all packed up in a small crude sleigh, because the snow was too deep for walking. On our way we passed a Japanese struggling along with his satchel, and were told that three weeks before he had come to the springs a cripple on crutches, but had been restored by the hot water baths. When the train arrived we went back to our lunch place of the day before, and later took the through train to Montpelier, which is almost on the Wyoming line and is a town of perhaps twenty-five hundred people, mostly Mormons. It is a division point of the Oregon Short Line Railroad, and we have here a church and parish house, and the place is under the charge of Mr. F. M. Johnson, a candidate for orders. He has been working here for two years. In that time forty-three persons have been baptized and thirty-one confirmed, and the Church influence on the community has been excellent. The mayor of the town very kindly gave a dinner for me, to which he invited all the ministers of the town, including two Mormon bishops. As it was a semi-official affair, the mayor in a very kind speech spoke of my fifteen years in Idaho, and requested me to give an address on what is being done and can be done to improve moral conditions in this new State. In a few words I was able to state what I felt could be accomplished, if all who really desired better conditions would stand for them. It was a good opportunity of reaching and talking to some of the leaders in the town. That night we had an interesting service at the church and I confirmed two. Four persons were baptized during the day at another service. The next morning we left at six o'clock for Pocatello, a hundred miles away, where we had a good congregation and ten persons were confirmed and fifty took Holy Communion. I went down after service to the railroad station and waited two hours for the train going to American Falls, where the Archdeacon and I had arranged for an evening service. The weather, which had been threatening, now became exceedingly bad. The rain came in sheets, so I felt that with the snow on the ground and the pouring rain, the outlook for the evening service was poor. However, I took the afternoon train and just as we pulled out saw the Archdeacon coming, but he was too late and had to wait for another train. When I arrived in American Falls I stopped at the hotel and hoped very much things would improve by night, but unhappily I had to wade ankle-deep through flooded streets and icy cold water, but nevertheless reached the church and had the usual

evening service with a small crowd who had the courage to face the storm. We have here a very attractive church, and in addition it is most tastefully furnished, and we are fortunate enough to have some of the most earnest people in the town. A few years ago it seemed impossible to get any foot-hold in American Falls, but now we have a very good outlook from a Church standpoint. Also a good property and no debt. The next morning the Archdeacon, having come up with the expedition on a later train, went with me to Gooding, and we looked into conditions there in order to prepare for the missionary soon to arrive. The Archdeacon remained over to have service at Wendell and Jerome, for fortunately we have church buildings in all these places, and I am glad to say, without debt.

The whole country is now quiet in Idaho, from a business standpoint, so that the matter of support of missionaries becomes a serious problem, for the financial strain is always heavy on a Bishop here, and it is very hard to push forward the work as it ought to be pushed, in a new country where foundations are being laid. It will necessarily be many years before stable conditions can be established and each man can only do a little in contributing to the final result of building up Christian life, along with material things in this great and new part of America.

Sewanee News and Notes.

Right Rev. Albion W. Knight, formerly Bishop of Cuba, will be installed as Vice Chancellor of the University of the South, on Thursday, April 30th, in All Saints' chapel, Sewanee. Until his arrival in Sewanee with his family, early in the spring, his office will be 901 Heard Building, Jacksonville, Fla. The installation ceremonies will be under the direction of the Chancellor of the University, the Rev. Thomas F. Gailor, Bishop of Tennessee.

Bishop Kinsolving, of Brazil, will visit the University on March 12th, and is expected to speak to the students concerning his work and the missionary opportunities in Brazil.

Services have been arranged to be held in All Saints' chapel every afternoon in Lent. On Wednesday afternoon there will be a series of addresses by the Rev. Jewett Williams, acting professor of New Testament Exegesis, at the University. During Holy Week, in addition to these services and Holy Communion daily, there will be the usual twilight services.

Miss Matthews, of Glendale, Ohio, the guest of Rev. and Mrs. C. K. Benedict, recently conducted an interesting mission study class, the subject being China.

A renewed interest has been created in the Sewanee Missionary Society, the members of which do the mission work in and around Sewanee. For this work for the year 1914 \$415 will be required. There are ten missions for which the society is responsible, five of which are under the supervision of the Rev. W. H. DuBose, of the Theological Faculty, and five under the direction of the Rev. C. T. Wright, the rector of Otey Memorial church, Sewanee. The theological and academic students of the University who visit these missions do their work under the approval and direction of the clergy above mentioned. Besides these missions the society furnishes two workers, who are in charge of self-supporting work in the nearby towns.

The Astronomical Department of the University has been fully organized under the direction of Professor Samuel Barton. Mrs. Joseph L. Harris, a communicant of Christ church, New Orleans, and an active worker in the Diocese of Louisiana, has presented to this department a six-inch telescope, together with specially-made fittings and a heavy tier mounting. It will be placed on the new tower of the Science Building, where a small dome will be erected to house it. Sewanee, owing to its altitude and splendid atmospheric conditions, offers exceptional opportunities for accurate scientific observations. It is still necessary to raise a sufficient amount to provide the dome for housing the instrument. The cost will be small and it is hoped that some one interested in Sewanee and the University may shortly provide for this need.

St. Andrew's School for Mountain Boys, near Sewanee, is endeavoring to increase its endowment to \$100,000. It is now \$25,000. Forty boys are maintained in the school, at a cost of \$10.50 per month for each boy. A chapel recently completed gives a sufficient equipment in building for many years to come.

Bishop Williams, of Michigan, was the University preacher Sunday morning, February 8th. During his stay he addressed the theological students on "Some Elements of Weakness and Strength," and "The Paramount Social Mission of the Church." He also delivered a lecture to the class on Political Science.

The Rev. Arthur Howard Noll, LL. D., registrar of the University, was a special preacher at the Church of the Epiphany, Knoxville, Tenn., on February 7th and 8th, during the absence of the rector, the Rev. Dwight Cameron.

General Seminary Notes.

A meeting was held at the Seminary, on January 30th, of the new board of trustees of the General Seminary. Rev. Lawrence T. Cole, who has served the Board as secretary for some years, was re-elected secretary, and Bishop Lines chosen permanent chairman. A committee was appointed to revise the statutes of the Seminary in consultation with the dean and the secretary of the faculty. This committee is made up of Bishops Hall, Codman, Burgess, the Rev. C. J. Wrigley and Mr. George Zabriskie.

It is expected that the entire board will meet more frequently hereafter. The powers of the standing committee were limited to the oversight and care of the material property of the Seminary, and to power of appointment to the teaching staff in unexpired emergencies. The board elected for the coming year as instructors in elocution and in church music, the Rev. A. F. Tenney and Mr. C. R. Gale, and as librarian, Mr. Edward H. Virgin.

During the past week Bishop Phineland of Pennsylvania has delivered the first three of his Paddock Lectures, their titles being as follows: The Secret of the Cross, the Vision of the Cross and the Way of the Cross.

There has just been published a scholarly and valuable contribution to the ever present discussion of Theological Education, in the form of a pamphlet by Dean Robbins, of the General Seminary. This pamphlet consists of a paper entitled, The Present Educational Problem, which was read before the Faculty Club of the Seminary and afterwards printed at their unanimous request.

World Conference on Faith and Order.

Members of the Anglican and Orthodox Churches Union and friends assembled in Sion College, on October 23d, 1913, expressed to the Joint Commission of the General Convention of the Church in the United States of America, its satisfaction at the steps taken for the holding of the World Conference for the consideration of questions touching Faith and Order; and its willingness to aid in any way that may be offered; while urging fervent prayer that the promoters and the Conference may be rightly guided by the Holy Spirit to the avoidance of all error, and toward the establishment of Visible Unity in the Catholic and Apostolic Faith.

Washington Memorial Services.

On the afternoon of Sunday, the 22d of February, in response to appeals in Church papers and in response, also to a letter from the Bishop of Virginia—which has been sent to the Bishops and clergy of all the dioceses—stating the claims of "Pohick," the parish church of Mount Vernon, Washington memorial services will be held quite generally throughout the United States, and offerings will be made for the permanent maintenance of Washington's old church. Let the people "with one consent," pay a fitting tribute to Washington's memory by contributing to the support of the church which he loved.

The Commission on Business Methods.

This commission appointed by the General Convention of 1913 has organized by the election of the Rt. Rev. Wm. Lawrence as chairman, and Mr. Robert C. Pruyn as secretary.

The Commission invites suggestions as to needed reforms and improvements in the business affairs of the Church, particularly as to accounting, the auditing of accounts, and the care of trust funds.

The Commission requests information as to present conditions, and descriptions of methods now in use by parishes and all organizations working in the Church.

Communications should be addressed to

ROBERT C. PRUYN, Secretary,
60 State Street, Albany, N. Y.

Confucianism Growing in China.

The Board of Missions has received cabled reports concerning the establishment of Confucianism in China. In many ways this may be regarded as a hopeful sign for the future of the Chinese Republic and the cause of Christianity in China.

Japan has been flooding China with agnostic literature, and the government schools and colleges have become the centres of vice and gambling. As a result many of the literati of China, ignorant of the real weakness of Confucianism, have returned to their ancient cult. The establishment of Confucianism is a recognition of the need of morality and reverence and an effort to seek to stem the influx of atheism and immorality. Some of the leading men of China are turning toward Christianity as the hope of the future. The present movement toward Confucianism may be a very real step nearer the recognition of the Truth in Christ. China is moving and is seeking the Light. It is a time for us to pray very earnestly for our workers there, and to give them the larger equipment they need.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Anniversary Celebrated and New Rector Welcomed.

A very delightful reception was held on Wednesday evening, February 4th, in the parish rooms of the Church of Our Saviour, Baltimore. It was in the nature of a double celebration, marking the fiftieth wedding anniversary of the Rev. Edward L. Kemp, the rector-emeritus, and Mrs. Kemp, and the formal welcome to the new rector, the Rev. B. B. Lovett and Mrs. Lovett. A purse of \$50 in gold was given to Mr. and Mrs. Kemp. The Rev. Mr. Lovett was presented with a surplice, and Mrs. Lovett with a beautiful basket of fruit. Major William M. Pegram read an original poem, and there was a musical programme.

Festival of Lights.

A unique Epiphany festival was held in connection with the Mothers' Union of St. Paul's chapel, Baltimore, at their meeting in January. A service was held in the Guild House, at which the vicar, the Rev. Frank Hay Staples, told the story of the visit of the Wise Men, as given in Ben Hur. After this the room was completely darkened and one large lighted candle was brought in and placed on the table, with the words from the Nunc dimittis: "To be a light to lighten the Gentiles; and to be the glory of Thy people Israel." Then the thirty or more women present lighted small candles from the one on the table, and marched in procession through the hall and back into the darkened room. It was a most impressive sight and seemed to carry its lesson to the hearts of all.

Present to Bishop Tyler.

The Rt. Rev. J. Poyntz Tyler, who has been chaplain of the First Regiment, Maryland National Guard, during his rectorship in Hagerstown, was presented, on the evening of February 11th, with a handsome gold watch, by the officers and privates of the regiment. The presentation was made at St. John's rectory, by Col. Charles A. Little and Capt. Charles Alvey, of the regiment. A large reception was given Bishop and Mrs. Tyler, the same evening, at St. James' School, the diocesan school for boys. Bishop Tyler expects to leave for his new field in North Dakota about February 18th.

Noonday Lenten Services in Baltimore.

Arrangements for the special noon-day Lenten services for business men at the Church of the Messiah, Baltimore, have been completed by the committee of the Churchman's Club of the Diocese, who have taken charge of them this year. The services will begin on Ash Wednesday and will be held daily during Lent, from 12:20 to 12:50 o'clock. Among the prominent speakers secured, each of whom will take two or more services, are Bishop J. M. Francis, of Indianapolis, Bishop Richard H. Nelson, of Albany, Bishop Rogers Israel, of Erie, Bishop Charles S. Burch, Suffragan of New York, Bishop Frank DuMoulin, Coadjutor of Ohio, Rev. C. B. Hutchinson, of St. Clement's, Philadelphia, and the Bishop of the Diocese.

On Tuesday, February 10th, in the concert hall of the Peabody Institute, Baltimore, the choir of old St. Paul's parish, under the direction of Mr. Alfred R. Willard, choirmaster, gave an

interesting and delightful lecture-recital on "Music of the Anglican Church," before an audience which filled the hall. Selections of music for the versicles, the Psalter, the Canticles and for the boy voice and anthems by Roberto Martin, Sullivan, and Gounod, were beautifully rendered by the choir, after short introductory remarks by the choirmaster.

The Clerical Association of Baltimore met on Monday, February 9th, at Grace church parish house. The appointed speaker was the Rev. W. C. Bell, D. D., of the Theological Seminary of Virginia, who delivered a thoughtful address on the subject, "The Idea of the Divine Immanence—its History and some of its Theological Consequences."

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Ridgway.

The Archdeaconry of Ridgway met, on February 9th and 10th, in St. Luke's church, Kinzua, which is under the care of the Rev. W. O. Leslie. The Rev. Dr. Taylor, Archdeacon of Meadville, was the preacher at the first evening service. The service was followed by an informal reception in the parish house. The exercises of the next day began with a celebration of the Holy Communion, by the Bishop and Archdeacons Taylor and Radcliffe. The business sessions opened at 9:30. Missionary and other reports were read, showing steady advance. A new mission property, St. Luke's, Instanter, has been added, where a large and well-built house has been converted into a chapel and parish rooms—the up-stairs making a fine flat for the missionary.

A beautiful dinner was provided, at which a Methodist minister was a guest of honor. In the afternoon the Rev. W. E. VanDyke read a paper, dealing with conditions in this new Diocese, fifty years ago. The difficulties of the Church's work were in evidence then as now, although, perhaps, in different ways.

At 8 P. M. the little church was crowded, and after a short special office of Prayer suitable for missions the Archdeacon of Ridgway spoke upon the late General Convention from the standpoint of a visitor. The Rev. W. H. Overs, Ph. D., spoke on "The Master Builders of Western Equatorial Africa," where he was a missionary for five years. At 7 A. M., the next day, the Archdeacon celebrated the final Eucharist before the brethren went home.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.
Rt. Rev. F. McElwain, D. D. Suffragan.

Winona and Faribault Deaneries.

A joint meeting of the Deaneries of Winona and Faribault was held in Christ church, Red Wing, Rev. E. A. Knickerbocker, rector, January 28th and 29th. The preacher at the evening service was the Rev. E. B. Woodruff, of St. Paul. The following morning the Holy Communion was celebrated and Bishop Edsall made an inspirational address ad clerum, upon the text, appropriate to St. Paul's Day, "Lord, what wouldst Thou have me to do?" Encouraging missionary reports were made and Rochester was appointed as the place for the autumn meeting.

Mr. David D. Stewart has given \$15,-

000 towards the endowment fund of Shattuck School.

A joint meeting of the Minneapolis and St. Paul Deaneries will be held in St. Mark's church, Minneapolis, February 23d.

In St. Mark's guild hall, Lake City, on Sunday, February 15th, Miss Coan, of Persia, delivered an interesting address, in Persian costume. She is the daughter of a Presbyterian missionary and was born in Persia.

The Sunday School problem was discussed by the Rev. Messrs. Garland, Wurtele and Palmer, the speakers in the evening being the Rev. George S. Keller and Bishop McElwain.

Meeting of Diocesan Woman's Auxiliary.

The Woman's Auxiliary of the Diocese met in All Saints' church, Minneapolis, February 4th.

The speakers were Bishop Edsall, the Rev. C. C. Rolliit, Secretary of the Sixth Department, and Miss Alma Haupt, daughter of the Rev. C. E. Haupt, of St. Paul. Miss Haupt gave a fine report of the Student Volunteer Convention which she attended as a delegate from the University of Minnesota.

An invitation to hold the next meeting in Calvary church, Rochester, was accepted.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Plan for City Mission Work.

At a recent meeting of the Social Service Commission of the Diocese, the superintendent, Rev. Henry P. Schauffler, presented a plan for future city mission work, which was heartily received and resulted in a gathering of clergy of various communions, on February 8th, at the Montauk Club, 245 ministers of various denominations being present, at luncheon. The Rev. Dr. A. J. Lyman was chosen chairman.

Mr. Schauffler gave a brief description of the careful investigations made in Brooklyn during the past twelve months, and referred to the study during the year of the most successful city mission work at home and abroad. He spoke of the spirit and method absolutely essential to the successful operation of the city-wide programme. The spirit necessary is a spirit of love, unlimited in its patience, persistence and willingness to co-operate with others. This love must be the motive and stand behind the purpose and produce the power to put into operation as the permanent thing this many-sided programme. The method suggested is that of the successful business man and may be summed up in a four-fold formula: Find the ideal. Face all facts. Fix on the next step. Forward with force.

The plan called for seven departments—Reform, Rescue, Cosmopolitan, Metropolitan, Civic Morals, Education, Public Contact.

The scope of each department is to be city-wide. But there will be no over-lapping or duplication of any other religious organization. There will be no proselyting or interference with other faiths, but rather an attempt at the greatest possible practical co-operation. Throughout all there will be a definite acknowledgment of the Christian motive in every phase of the work, with the avowed purpose of all civic and social work, as well as all the rest, the attempt to make God supreme in the thought and life of Brooklyn.

The Rev. Dr. John F. Carson, the Rev. Dr. Howard Melish, and the Rev. Dr. S. Parks Cadman, made brief addresses, heartily endorsing the plan and urging those present to do all in their power to help put it into practical operation.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Church Club Banquet.

The Church Club of Louisiana met in New Orleans, January 28th, electing officers as follows: President, James McConnell; vice presidents—Jeff. D. Hardin, A. P. Sauer; treasurer, Jas. A. Ross; secretary, Warren Kearny. Members of the Council—F. S. Shields, Orloff Lake, F. H. G. Fry, Harry J. Carter, George A. Wiegand, L. H. Stanton.

The Rev. W. S. Slack, of Mt. Olivet, New Orleans, was the guest of honor. Addresses were made by members of the Club, expressing their regret at his departure from the Diocese, and their appreciation of the splendid work done by him in Louisiana. A handsome gold-headed umbrella, the gift of friends among the laymen, was presented to him as a substantial token of appreciation. Mr. Slack, after twelve years of service in Mt. Olivet, New Orleans, leaves to become rector of St. Paul's, Columbus, Mississippi.

It was announced that the Lenten services downtown would be held this year, as before, in a moving-picture theatre on Canal street.

The Council recommended that the Club take action with reference to the great evils of our time—the divorce evil and the non-observance of the Lord's Day, and that it should endeavor to help the work of Sunday Schools and interest itself in the problems of Church Finance.

North Louisiana Convocation.

The Archdeaconry of North Louisiana met in St. Mark's church, Shreveport, February 4th and 5th. The rector, Rev. Luke White, is also Archdeacon of North Louisiana. The opening service, conferences of the clergy and reports from the field were had on the first day. On the second, the quarterly meeting of the Diocesan Woman's Auxiliary was held, the diocesan president, Mrs. Henry Leverich, and other diocesan officers, being present. A banquet of the Men's Club of the parish was held on the Friday night following the Convocation. The sermon at the opening service was preached by Rev. W. A. Barr, D. D., Archdeacon of East Louisiana; the sermon at the Corporate Communion of the Woman's Auxiliary was preached by Rev. Louis Tucker, of Bastrop.

The work of St. Mark's, Shreveport, has so expanded that its staff has been enlarged by the addition of a curate, the Rev. Arthur L. Kennedy, formerly of Stillwater, Oklahoma, who has entered upon his duties there.

By the will of the late Mr. Morgan Whitney, of New Orleans, Trinity church in that city receives a legacy of \$5,000.

Miss Georgia Suthon, a missionary in the District of Kyoto, Japan, addressed the Woman's Auxiliary of St. John's church, Thibodaux, at a recent meeting. This parish was the former home of Miss Suthon.

Laymen of the Sunday School Commission of the diocese are especially

active in inaugurating a second series of visitations. Messrs. E. A. Shields, F. H. G. Fry and H. J. Carter have visited various Sunday Schools, particularly those in New Orleans, explaining the objects and aims of the Commission.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

A Tribute to Mrs. Augusta Cooke Chapin.

In the peaceful passing into life eternal, on January 31st, of Mrs. Augusta Cooke Chapin, general secretary of the Church Periodical Club, the missions, missionaries and clergy of Virginia, as well as the Virginia Branch, have lost a devoted, valued friend, not alone along the lines of her specific work, in supplying good literature to stimulate and cheer workers in isolated places, whether hospital, reading room, camp, soldiers or sailors, through magazines, current literature and good, readable books, for private or public library, testifying to her world-wide interests of things past and present, with which she was so familiar, and made an all-round character. Added to this was a deep spirituality, with a love for humanity that proved itself to many; in material help in the needy hour, in the uplift, to educate the orphan boy or girl—supplying books, clothing and money, securing for mothers orders for work that would make a self-supporting wage—this, and more has made her name a household word all over Virginia, which she loved, and called her "Southern home;" where she was cordially welcomed at the annual meetings each year—more valued as officer and friend. Truly loving books she was anxious to share with others. The educational progress of the day, in Church or State, found in her an intelligent, influential sympathizer, a ready helper; and Christian womanhood found in her full expression. Her ideals were the highest, and with sweet influences she uplifted others. Like her might we "our lineage prove," "do good and love," "lightening the load of daily life." In this twenty-fifth year of the C. P. C., a wonderful record of its actual work shows it has circled the world with its influences, as a benediction everywhere.

In Mrs. Chapin's private life, she was a power and blessing to very many. Her large-heartedness ever shone out to those who touched the circle of her friendship; but to those within the sacred circle we dare not lift the veil. That big, loving heart is still—the world is poorer, that she has left it. The tender ministry of love and skill could not avail. Though conscious almost to the end, she fell asleep with a glad smile resting on her face, as she seemed to say, "I believe in the light of God"—"His likeness stamps my brow;" but we of Virginia will miss her, cherishing her memory by more active zeal for the C. P. C., for her dear sake. So we offer this tribute from the women of the Virginia Branch. As we laid her to rest in beautiful Greenwood, beside her dearest ones, awaiting a joyful resurrection, we could say, "Father, in Thy gracious keeping Leave we now, our loved one sleeping."

S. STUART.

Bishop Lloyd to Address University of Virginia Students.

The Rt. Rev. Arthur S. Lloyd, D. D., will pay his annual visit to the University of Virginia, Charlottesville, and

will hold a service each evening for undergraduates, at St. Paul's Memorial church. He will speak on the following topics:

Wednesday, 25th, "The Reason for Being a Christian;" Thursday, 26th, "The Christian Man's Life;" Friday, 27th, "The Christian Man's Strength;" Saturday, 28th, "The Christian Man's Service;" Sunday, March 1st, "Where Shall the Christian Man Serve?"

Bishop Lloyd will also preach at St. Paul's on Ash Wednesday morning and Sunday morning, at the eleven o'clock services.

St. Anne's Parish, Albemarle County.

St. Anne's parish, Albemarle county, has made much progress since the Rev. E. B. Meredith took charge of the work, four years ago. The rectory and Christ's church were in a run-down condition. The parish then included Christ's church, affectionately called "The Old Brick Church," five miles from Scottsville; St. John's church, in Scottsville, and the little mission at Alberene, now one of Mr. Neve's missions, with a resident deaconess. The ladies of the parish have in the last two years repaired and beautified the church and chancel, at a cost of \$600, and expended \$1,000 on the rectory.

Last winter and spring Mr. Meredith held services at Esmont, five miles from Christ's church, in a hall. There was no church in the town, and the people pledged themselves to build and support an Episcopal church. With a little assistance from outside, they have built a lovely little church, which is finished with the exception of pews and chancel furniture, and will be ready for service in less than a month.

The entire parish is in excellent condition, and last year's apportionment was overpaid by ten dollars.

Conference of Brotherhood of St. Paul.

The first annual Conference of the Brotherhood of St. Paul began in St. Andrew's church, Richmond, on Sunday, February 15th, with an early celebration of the Holy Communion. In the evening, at Grace church, the Rev. David H. Lewis, diocesan president, was the preacher. His text was, "The child grew and waxed strong in the Spirit." Mr. Lewis drew a lesson for the parents of growing boys, and pointed out how the Brotherhood of St. Paul was able to help the parents in moulding the character of their boys. He emphasized the fact that the Brotherhood of St. Paul is not intended to be a work for boys, but is a boy's work, which helps the boy to put into practice the abstract teaching received in the Sunday School.

On Monday afternoon, in Holy Trinity parish house, chapter reports of the boys were read, and they were congratulated on the work done. Delegates were present from Holy Trinity, St. James', St. Mark's, St. Andrew's, Grace and St. Paul's churches, Richmond; Emmanuel, Brook Hill, Winchester, Berryville, West Point, Westhampton and Harrisonburg.

On Monday evening the Rev. J. L. Jackson, of Harrisonburg, spoke on "The Boy."

Three conferences were held on the three rules of the Brotherhood—Prayer, Study and Work, addresses being made by the Rev. E. E. Osgood and the Rev. W. R. Bowie.

These conferences brought out discussion on the subject along very practical lines, and were of great help to the directors.

Dr. Edmund Lee Woodward, of Anking, China, made a few remarks of encouragement to the Brotherhood teachers and expressed his approval of the work.

Lenten Services in Richmond Churches.

Union services, beginning at 5 P. M., will be held during Lent, as heretofore, in Richmond churches, as follows:

Mondays, St. Mark's; Tuesdays, Grace; Wednesdays, Holy Trinity and Monumental; Thursdays, St. Paul's and Holy Comforter; Fridays, St. James' and St. John's; Saturdays, All Saints' and St. Andrew's.

Mid-day half-hour services will be held in St. Paul's church every weekday, except Saturday, from 1 to 1:30 P. M., more especially for the benefit of business men, but all others are invited to attend.

The Rev. William M. Dame, D. D., rector of Memorial church, Baltimore, was the preacher at St. James' church, Richmond, last Sunday morning.

The Rev. Thomas C. Darst, formerly rector of St. Paul's church, Newport News, Va., will begin his duties on Sunday, February 22d, as associate rector of St. James' church, Richmond, the Rev. William M. Clark, D. D., rector.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop
Rev. Frank DuMoulin, D. D., Coadjutor.

The Laymen's Missionary Movement held possession of Cleveland three days, beginning Sunday, February 8th, and if numerous conferences, packed houses and earnest sermons and addresses, many of them masterful utterances, are true registers of interest, the cause of general missions has received a great uplift and inspiration in Cleveland. On Sunday the ministers of the more than two hundred denominational churches exchanged pulpits, and each preached on the subject, "The World's Challenge to a United Church." While the rectors of the Cleveland parishes did not exchange pulpits and none omitted their stated services, they united in the promotion of a missionary mass meeting at St. Paul's, Sunday evening, at which the Bishop of the Diocese presided, and after Evening Prayer presented the speaker, Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, whose subject was, "Every Christian's World-Field and Opportunity." On Monday evening there was another great mass meeting in the first Baptist church, at which Mr. Robert E. Speer, secretary of the Presbyterian Board of Missions, was the chief speaker, and at a dinner in the parish house of Epworth Methodist Church, on Tuesday evening, attended by nearly five hundred men, several addresses were made, the principal one by Mr. White, in which he stated that during the seven years' existence of the Laymen's Missionary Movement in Canada and the United States, the total increase of offerings for Church work, parochial, domestic and general, had been forty million dollars. The three great vibrant notes of the conferences were the necessity of spiritual deepening and uplift, the hopeful outlook throughout the world for the Gospel, and Church unity.

The movement is to objectify itself in Cleveland by a general every-member canvass, for missions in March.

ARKANSAS.

Rt. Rev. J. R. Winchester, D. D., Bishop

St. John's Church, Helena, Burned.

The beautiful St. John's church, Helena, was completely destroyed by fire on Sunday morning, February 8th. Just how the fire started is not known. One theory is that there was a defective gas pipe in the basement which might have caused the blaze. The janitor is said to have cleaned out the basement in preparation for Sunday's services, and some think that a smoldering spark left by him ignited escaping gas, which soon spread to the walls of the basement and thence to other parts of the building. It is also said that plumbers had been working in the basement Saturday evening, and that they might have left some fire in the room unwittingly.

The rectory of St. John's parish, occupied by the Rev. W. M. Walton, and family, to the west of the church, and the Helena Library building, immediately to the south, required heroic efforts on the part of the firemen to save them from the flames. Fireman C. A. McKenna was overcome temporarily by smoke from the burning building. The loss will probably be from \$35,000 to \$40,000.

St. John's was one of the most substantial buildings in the city and was famed throughout Eastern Arkansas for its beauty. The church was erected in 1898, and the first services were held in it on January 1st, 1899, being conducted by Rev. C. H. Lockwood, D. D., now rector emeritus of the church.

TENNESSEE.

Rt. Rev. T. F. Gallor, D. D., Bishop.

The West Nashville Settlement.

The West Nashville Settlement, Nashville, has found it necessary to enlarge its quarters and a large nine-room house has been rented, formerly used as a common dance-hall. Sunday afternoon religious meetings are held for children and young people, and evangelical preaching services at night. Miss Sara Childress is in charge of the afternoon meetings and Mr. David H. Warnes, a candidate for holy orders under Archdeacon Windiate, has charge of the night services. Regular systematic instructions in sewing and in carpentering are under Miss Kate Edmonson, and Miss Broadwell, a Churchwoman of Franklin, Tenn., continues to do the district nursing.

The New Parish House for St. John's, Knoxville.

The open winter has permitted rapid progress in the erection of the new parish house for St. John's, Knoxville. It will cost, completed, \$25,000, and will conform to the handsome \$80,000 marble church, into which it will open immediately. Subscriptions from more than one hundred members of the parish have been liberal, and a further canvass of the remaining 350 families is expected to raise the full sum required.

Discussion of Recent Fiction.

From seventy-five to one hundred and fifty persons have been meeting, each week, with the rector of St. John's, the Rev. Walter C. Whitaker, D. D., to discuss questions suggested by recent fiction. "The Inside of the Cup," "V. V's Eyes," "The Custom of the Country," "The Way Home" and "Hagar" have furnished common ground for consider-

ation of the charges of intellectual and moral corruption in the Church, Personality, Marriage, and Selfishness, Spiritual Reading and the Emancipation of Woman. The classes have aroused much favorable comment.

Convocation of Knoxville.

The Convocation of Knoxville met in St. Luke's church, Cleveland, February 10th-12th. The Rev. Loaring Clark, of St. Paul's, Memphis, preached the opening sermon and conducted the devotional hours. One of the subjects for discussion was additional Episcopal supervision for the diocese. Sentiment was unanimous in favor of giving the Bishop such assistance as he might desire. The Rev. W. C. Whitaker, D. D., of St. John's, Knoxville, read a masterly essay on "The Gospel of Christ." At the missionary meeting addresses were made on "Our Missionary Enterprises," by Archdeacon Claiborne, the Rev. Loaring Clark and the Rev. Dr. W. C. Whitaker. The Rev. T. S. Russell was elected dean and the Rev. W. C. Whitaker, D. D., secretary and treasurer.

Electric lights have been installed in the Church of the Redeemer, Shelbyville. The women deserve much commendation for their faithfulness and progressiveness.

Rev. Aimison Jonnard, in charge of the Church of the Messiah, Pulaski, and Holy Cross church, Mount Pleasant, is to be married, on April 15th, to Miss Annie DuBose, of Sewanee.

Holy Trinity church for the negro people in Nashville has arranged for a series of addresses during Lent by the white clergymen of the city.

The down-town Lenten services in Nashville will be resumed as heretofore in one of the theaters, during the last three weeks of Lent. Bishop Gallor, Rev. James M. Owens, of Louisville, Ky., and Rev. McVeigh Harrison, are among the scheduled speakers.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

An Interesting Memorial Service.

An interesting occasion, appreciated locally by loving friends, and the account of which will be even more appreciated by devoted kinfolk and friends in Virginia, was the memorial service held by Rev. C. B. Wilmer, in the private apartments of Mr. Robert B. Toy, on Ponce de Leon Avenue, Atlanta, on February 4th.

It will be recalled that Mrs. Mary Bockover Toy, wife of Mr. Toy, passed to her heavenly rest in January, 1910, and the family placed in St. Luke's church a costly and beautiful memorial window, which was fittingly dedicated by special service conducted by Bishop Nelson.

As nearly as practicable to the anniversary date this year, Dr. Wilmer made a visitation to administer the Holy Communion to Mr. Toy, who had for many years done loyal and efficient service as choir master. As required by rubric, a small company of near friends were present for the occasion. The improvised "altar" was enriched with mementoes of the departed. In the center was a standing crucifix made from cedar of Lebanon, and another crucifix was suspended on the reredos. Silver candelabras, "altar lights" and rich white carnations lent beauty and fragrance. To partake of the hallowed occasion were reminders of the dear departed: her picture as about the time of her death

and one taken in earlier life, and to complete this feature was an artistically colored representation of the memorial window.

To Mr. Toy, confined closely to his room for many years as result of serious personal injury, the occasion was impressive and yet comforting in its character. It was peculiarly fitting and fortunate that although Mrs. Ethel Toy Lamar was necessarily absent in Washington, Mrs. Cecil Poole, the sister of the departed, was present, and to her taste and kind service is largely due the pleasantly conducted details. Unfortunately neither of the sons, Mr. Rogers Toy and Mr. Bockover Toy, could be present.

Incidentally it was an additional item of comfort in the service that Dr. Wilmer used the "Rubric of Common Sese," and substituted the usual Church service for the prescribed Communion of the Sick, which would not have been appropriate to the conditions nor the occasion.

Work at St. James', Marietta.

The Laymen's Missionary Movement held a conference in Marietta last week. It was interesting to note that the congregation of St. James' was the only one in the town practicing ten things suggested by the L. M. M., such as personal canvas, duplex envelopes, &c. All offerings in this church are devoted to Missions. St. James' has sent into the ministry in the last one hundred years eight men and two women into the mission field. The Woman's Auxiliary of St. James' will forward a large box of clothing, this week, to a mountain mission in Virginia. The Brotherhood of St. Andrew is undertaking to increase the regularity of attendance at church by the use of promissory notes, in which the signers promise to give, on each Sunday, at least one personal attendance at the services; and that no excuse except one that would keep them away from a business engagement will avail to prevent the protest of their notes. St. James' church, at Christmas, presented to their rector, the Rev. R. R. Claiborne, a purse of gold containing \$110.

The Clericus of Atlanta and vicinity met on January 29th. After Holy Communion at 7:30 A. M., breakfast was taken together at Cafe Durand, and the conference was held at St. Philip's Tower. Dean Pise read a scholarly paper on the History of the Church in the Confederate States.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

Woman's Auxiliaries Meet.

The New Jersey Branch of the Woman's Auxiliary has recently held meetings; the Lower Division in Grace church, Merchantville, and the Upper Division in St. John's church, Elizabeth. Addresses were made by the Rev. Henry S. Jefferys, of Tokyo, and by a native Japanese clergyman now taking a post-graduate course in the General Theological Seminary.

A large and enthusiastic meeting of the Upper Division was held in Elizabeth. The Rev. A. W. Bostwick described conditions in the pine regions of New Jersey, and a number of parochial branches made pledges toward the support of a nurse for those people. The Rev. Stuart Tyson told of work in the Tennessee mountains; Mrs. Ely made a plea for St. Mary's School, Shanghai; Archdeacon Shepherd spoke on diocesan work.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Visitations by the Bishop.

On Sunday morning, February 8th, at the Church of the Heavenly Rest, Middleburg, Bishop Cheshire confirmed one candidate, presented by the Rev. Lewis N. Taylor, minister-in-charge. Mr. Taylor also ministers at Townsville and Williamsboro, making his earnest and devout personality most deeply felt.

On the afternoon of the same day the Bishop made his visitation to St. John's, North Henderson Mills, a mission of the parish of Holy Innocents, Henderson. The rector, Rev. Isaac Wayne Hughes, baptized two adults, who formed a part of the class of seven, who were later presented to the Bishop for confirmation. The music was more than usually good, the choir being, for the most part, the vested boys and girls and young women of the mills.

At night the Bishop was at Holy Innocents, where he preached and confirmed two candidates, whom the rector presented.

Meeting of Raleigh Clericus.

The Clericus of Raleigh, including the clergy of Raleigh and its vicinity, met on the evening of Tuesday, June 10th, at the residence of the Rev. Julian E. Ingle. There were present the Bishop of the Diocese, Archdeacon Hughes, the Rev. Julian E. Ingle, the Rev. Dr. Pittenger, Rev. Messrs. Gould and Wilcox, of Raleigh; the Rev. Henry O. Nash, of Southern Pines, and the Rev. Isaac Wayne Hughes, of Henderson. After a delightful supper the Rev. A. B. Hunter led the discussion on the appointed subject, "The Necessity and Use of Lay Preachers."

The part of the laity in service from the beginning was clearly brought out, the necessity, under wise direction, where the number of ordained men is insufficient, was stressed, while the potentiality of consecrated laymen at all times as inherent in their setting apart at the laying on of hands in Confirmation, was conceded to be beyond estimation.

Bishop Cheshire on Observance of Lent.

In "A Little Lenten Pastoral," issued in The Carolina Churchman, Bishop Cheshire has spoken helpfully to the Diocese. Noting that Lent is a time for special effort to bring ourselves nearer to the accomplishment of the daily duties of the Christian life, he points out the need for wisdom and sanity in all its observance, both on the part of clergy and laity. What should be sought is that which will be of permanent value in the life lived, and this can be done through no mere multiplication of duties or services, but the use of such as will most effectively secure the result desired. He especially commends the "Every-man Canvass" for the coming Easter, that through efforts of priest and people every one with the right shall on Easter Day gladly participate in its joys and particularly at the Table of the Risen Lord.

A set of brass vases, brass candelabras and a brass cross have been placed in Good Shepherd church, Cooleemee, in memory of the Rev. Francis Murdock Johnston, D. D. Born 1846; died 1909. These were given by two little girls of the Junior Guild, who made the money by which they were able to present this beautiful memorial to Dr. Murdock.

For six days the Rev. Albert New,

of Weldon, assisted by the rector, the Rev. Thomas L. Trott, held a mission at St. Joseph's, West Durham. The services were well attended, the interest sustained throughout, and it is felt that much good has been effected.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Musical Services.

The Rev. D. M. Steele, rector of the Church of St. Luke and the Epiphany, has arranged for a series of special musical services on the Sunday afternoons of Lent, which will culminate with the recital of Passion Music during Holy Week and an Easter choral service. In addition to the regular choir, with the organ, harp, cello and violin, there will be a prominent soloist. Mr. Steele has arranged for a series of social evenings for the young people, to be held down-stairs in the parish house, on Thursday evenings from eight to ten o'clock. He has in writing for the press shown that immoral performances staged for the alleged purpose of moral uplift, do more harm than good.

The Rev. P. N. Fsu, Ph. D., of Shanghai, China, preached in old Christ church, on Sunday evening, February 8th, and told how opium smoking, feet binding and many other injurious habits prevalent for centuries are disappearing rapidly, through the spread of Christianity. Scientific medicine is also doing away with polygamy and tending towards countless other good endeavors on the part of the Chinese people. He urged the sending of more missionaries. The Rev. J. Thompson Cole and the Rev. George L. Richardson also made addresses.

Noonday Services in Garrick Theatre.

The committees having charge of the matter have arranged the following schedule for the noonday services: In the Garrick Theatre, the lower floor of which will this year be reserved for men only, the speakers will be, February 25th to 28th, the Rt. Rev. Dr. Philip M. Rhinelander; March 2d, the Rev. Eliot White; March 3d-6th, the Rt. Rev. Dr. Charles P. Anderson; 7th, the Rev. Thomas S. Cline; 9th-14th, the Rev. S. C. Hughson, O. H. C.; 16th-20th, the Rt. Rev. Dr. John Newton McCormick; 23d, the Rev. C. Ernest Smith, D. D.; 24th-28th, the Rt. Rev. Dr. Thomas U. Dudley; 30th-April 3d, the Rev. George C. Stewart; 4th, the Rev. Wm. N. Parker; Holy Week, except Good Friday, the Rev. Floyd W. Tomkins, S. T. D.; Good Friday, the Rt. Rev. Dr. Thomas J. Garland, St. Stephen's church, Ash Wednesday, the Rt. Rev. Dr. Thomas J. Garland; February 26th, the Rt. Rev. Dr. Ethelbert Talbot; 27th, the Rev. W. T. Capers; 28th, the Rev. Crosswell McBee; 2d-6th, the Rt. Rev. Dr. Charles D. Williams; 7th, the Rev. Joseph H. Earp; 9th-13th, the Rev. Elwood Worcester, D. D.; 14th, the Rev. Nathaniel B. Groton; 16th, 17th, 18th, the Rev. Eliot White; 19th, 20th, 21st, the Rev. Hubert W. Wells; 23d-27th, the Rev. J. Howard Melish; 28th, the Rev. Rowland C. Hill; 30th, 31st and April 1st, the Rev. Floyd W. Tomkins, S. T. D.; 2d, 3th, 4th, the Rev. Charles Fiske, D. D.; 6th-10th, the Rev. Carl E. Grammer, S. T. D.; 11th, the Rev. W. Y. Edwards.

Mr. Francis A. Lewis, who has been a very active member of the vice com-

mission, to which he has given much time and careful study, has been urged to Mayor Blankenburg as a member of the proposed Morals Commission.

The Rt. Rev. Dr. Philip M. Rhinelander has arranged for a pre-Lenten Conference for the clergy, in St. James' church, on Monday, February 23d. There will be a celebration of the Holy Communion at Breakfast at 8:45. Morning Prayer and sermon, 9:30; devotions and addresses, 11; Intercessions, 12:30; lunch, 1; conference, 2:30.

The Church of the Holy Trinity has purchased the former Church of the Covenanters, on Lombard street, between 19th and 20th, which was later the Allen Memorial church, for its work among the colored people, who live in large numbers in that vicinity. It is being thoroughly renovated and properly fitted up. The colored work of the parish has been carried on in the parish house for many years, but it has now so grown as to make the change a necessity.

Word has been received of the death of the Rev. Summerfield E. Snively, M. D., in Nice, France, where he has had charge of the American chapel. He was for a number of years warden of the Burd School and assistant of St. Stephen's church. He was born in Greencastle, Pa. He graduated M. D. from the University of Pennsylvania and afterwards from the Berkeley Divinity School.

Mr. B. Frank Clapp, one of Philadelphia's active Churchmen, entered into rest at his home on Wednesday, February 11th, following an attack of heart trouble. He was born in Philadelphia in 1854. He studied in Dr. Fraires' Classical Academy and graduated from the Law Department of the University of Pennsylvania in 1876. He was a vestryman of St. James' church, which he represented in the Diocesan Convention. He was a member of the Commission on Church Work among the Jews and for some years a member of the Board of Council of the City Mission. He is survived by a widow and one son.

The services at St. Matthew's church have been revised. Evening Prayer is now said at 4 o'clock on Sunday afternoon, and beginning with February 8th, a peoples' service will be held in the evening at 7:30, at which the rector, the Rev. C. C. Pierce, will preach a special course of sermons and there will be a musical programme.

The annual meeting of the associated alumni of the Episcopal Academy was held on Friday evening, February 6th, in the chapel. Addresses were made by J. Andrews Harris, Jr., E. S. Buckley, Jr., and A. A. Jackson. The officers elected are the Rev. J. Andrews Harris, S. T. D., president; Edward S. Buckley, Jr., vice president; Dr. Frederick Fraley, secretary; William W. Frazier, Jr., treasurer. After a gymnasium meet a reception was held.

The Rev. John A. Carr addressed the Clerical Brotherhood, on Monday morning, February 9th, on needed changes in the Prayer Book, advising the omission of a number of verbose expressions which were neither calculated to inspire fervor or appeal to the taste of the people. He also said that it might be enriched with beautiful prayers, which would commend themselves to both clergy and laity.

The Rt. Rev. Dr. Lewis Burton, Bishop of Lexington, has been spending the past ten days in Philadelphia. On Tuesday, February 10th, he addressed the students in the Divinity School

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Bishop Greer Made President of Church Peace Union.

New York regards it a high honor to the Church and to the head of this Diocese that Bishop Greer is made president of the Church Peace Union. The Bishop is said to think not nearly so much of the honor as of the opportunity for service to a great cause. This cause is the freedom of the world from war. Mr. Andrew Carnegie, never heretofore looking with faith to organized Christianity to accomplish his purposes, comes now to the Churches of America, all names, as the best weapons with which to put down war. He called leaders to his house last week, and after luncheon presented his Church Peace Union with \$2,000,000, the income of which, amounting to \$100,000 a year, is to be employed in education, in the holding of peace conferences, and in all other ways to induce the three nations, United States, Great Britain and Germany, to join in a world peace compact.

Bishop Greer is made chairman, Cardinal Gibbons is second on the list, and others include the Rev. Dr. Charles E. Jefferson, the pastor of the oldest Congregational church in New York, and the Rev. Dr. J. B. Remensnyder, president of the Lutheran General Synod. A large measure of the management of the income of the Union, and of its work is placed in the hands of the Federal Council of Churches.

Parish House Burned.

The parish house of the parish of the Holy Nativity, Bronx, burned last Saturday morning during a severe snow storm. It is supposed to have taken fire from an electric light wire, since no services had been held in it for two days. The rector, the Rev. Horace E. Clute, was assisted by men of the parish and neighborhood in saving the rectory, which is joined to the parish house by a cloister. Only recently an organ had been installed, a memorial to the late Rev. Dr. Herbert M. Hopkins, its first rector. The burned structure, partly insured, was a substantial stone one, a part of a uniform plant in one of the finest parts of the Bronx. The church has not yet been built. Offers for the use of other buildings for public services have been made by Presbyterians and Congregationalists, but these churches are a long distance away. Holy Nativity occupies a strategic field wholly its own. It was started in the Bronx by the Archdeaconry, through the assistance of lay readers of the Seabury Society, Mr. Ely, now on his way to China as a missionary, being one of the early workers. The fire loss must reach \$10,000.

The Unemployed Suffering.

Not in years have labor conditions been so bad in New York as this winter. Mild weather until now has helped in some measure. The number of unemployed men, all ready and willing to work but unable to find work to do, is fixed at 330,000 in this city alone. Soup houses may have to be resorted to. Bread lines are running overtime already. Churches are besieged with appeals which they are unable to meet. A conference of clergy, all bodies, was held last week, attended by more than three hundred, and it was voted to open churches and parish houses for shelter. The mayor of the city has called upon

churches to assist, and a committee of clergy has been named to wait upon him and offer co-operation. Employers have been urged in newspapers to discharge no men if it can be avoided, and house owners have practically been told they must evict no one whether rents are paid or not. All borough presidents are busy with this problem of the unemployed. No causes are assigned for such condition of things.

St. Thomas' Church, New York.

In his parish Year Book the Rev. Dr. Stires appeals for \$150,000 to complete payments on contracts for St. Thomas' church, in the expectation that consecration may take place soon after Easter. He observes that \$109,000 will soon be needed for carvings on the exterior front, and that far larger sums must be given for memorials and furnishings, including all of the windows. But \$150,000 will pay off all contracts and make consecration possible. Apart from the funds for the new edifice, that parish gives \$300,000 a year, including the highest sum of any parish in America to diocesan and general missions. Grace Year Book, just out, shows an income during 1913 of \$272,500, and endowment funds amounting to \$1,889,500.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

St. John's Orphanage.

For forty-three years this orphanage in St. John's parish, Washington, has taken excellent care of destitute children of all creeds or no creeds. It has been maintained by members of St. John's congregation and will continue to receive such support. One of the most truly Christ-like features of that care of poor children has been the responsible work of the house mother, Sister Sarah, who has given her services "as unto the Lord," without remuneration, and is now, though an old lady, as energetic in the care of her young charges as in the many years past.

The Orphanage Association is making an earnest appeal and diligent efforts for funds needed for a new building. The dilapidated condition of the building makes a new one necessary, and the appeal for aid urgent. As orphans are taken from every locality, this appeal is made general. The board is glad to report that, already, one-third of the amount needed for the new Orphanage has been generously donated.

Mt. St. Alban Summer School.

The Washington Sunday School Institute will hold a summer school at Cathedral Close, Mt. St. Alban, June 8th to 12th, for Sunday School workers, clergy and teachers, and will be under the joint management of the Board of Religious Education of the Third Department and the Washington Sunday School Institute, and with the approval and co-operation of Bishop Harding and the Cathedral Chapter. Weather permitting, the sessions will be held in the open air, under the shade of the grand oaks of the Close.

The National Cathedral School will furnish lodging and board for the four days of the session for \$6, or \$1.75 for a single day and night. The entrance fee, \$2, will cover all tuition and class charges. The programme will include all departments and grades of Sunday School instruction, and all conferences,

classes and lectures will be under the charge of experts, among whom will be the Rev. Howard W. Diller, the Rev. S. U. Mitman, Miss Helen I. Jennings, of Pottsville, Pa.; the Rev. William N. Gardner, of the Board of Religious Education, and Miss Jane Milliken, Sunday School field secretary of the Diocese of Maryland. Particulars may be procured from the Rev. Dr. Devries, Mt. St. Alban, D. C. Clergy and school superintendents are requested to give this preliminary notice to their Sunday School workers, at an early opportunity. The local committee is composed of Canon Devries, chairman; headmaster E. L. Gregg, of the Cathedral School for Boys, secretary and treasurer; Miss McDonald, principal of the Cathedral School for Girls; Archdeacon Williams, Canon Bratenahl and the Rev. Charles I. Warner.

Bishop Harding, on Sexagesima Sunday, visited St. Luke's church, colored, the Rev. Thomas J. Brown, rector, at 11 A. M., and the Church of the Incarnation, the Rev. William Tayloe Snyder, rector, at 8 P. M. A large class was confirmed at each mission.

The Rev. George W. Atkinson has resigned the rectorship of Christ church, Kensington, Md., and accepted that of Grace church, Georgetown, D. C., beginning on Sunday, February 22d.

The Rev. William E. Callender has been granted leave of absence until May 1st, in order to take charge of St. Paul's church, Newport News, Va., during the vacancy in its rectorship. Mr. Callender is doing a good work as Dr. Nelms' assistant, at Ascension church.

The Rev. David R. Covell, deacon, the Rev. Dr. Dudley's assistant, will be ordered priest in Bethlehem chapel, National Cathedral, on Sunday, February 24th, and will take up missionary work, on July 1st, in North Carolina. Mr. Covell has made a good impression at St. Stephen's, as an earnest-minded minister, and will leave 'mid the regrets of many friends. W.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Missionary Meeting.

A three days' missionary meeting was held at Trinity church, Hartford, February 12th, 13th and 14th. The initial service was opened with the celebration of the Holy Communion in charge of Rev. K. E. Marshall. This was followed by an address on, "The Emergency in China," and "The Forward March in China," by Miss Grace Lindley and Miss Tillotson, both of the Church Missions House, New York. On Friday, the 13th, the Rev. William Douglas McKenzie gave an address on "The Motives of Christ—the Motives of the Missionary. The sessions were attended by about forty delegates representing Hartford, New Haven, Bridgeport, Stamford, Meriden and many other leading cities in this State.

United Lenten Services in Hartford.

The following is the list of Lenten speakers at the united services, which will be held at Christ church, Hartford, on Thursday evenings during Lent:

February 26—Rev. Thomas S. Cline, of Mt. Airy, Philadelphia. March 5—Rev. A. W. Jenks, D. D., General Theological Seminary, New York City; 12—Rev. William Harmon Van Allen, D. D., of Boston; 19—Very Rev. W. L. Robbins, D. D., Dean General Theologi-

cal Seminary, New York; 26—Rev. John F. Peters, D. D., of New York, April 2—Rev. Anson Phelps Stokes, Yale University, New Haven.

The following will be the Lenten speakers at the united services held at St. Paul's church, Bridgeport, on Tuesday evenings:

March 3—"Ministers of God," Rev. George L. Paine, of New Haven; 10—"Wasted Opportunities," Rev. George M. Thompson, of Greenwich; 17—"For their Sakes," Rev. J. Chauncey Linsley, of Torrington; 24—"The One Thing Needful," Rev. Prof. Arthur P. Hunt, General Theological Seminary, New York; 31—"The Sting of Death," Rev. John H. Chapman, of Ridgefield.

United Lenten services will also be held in several other of the larger cities in the diocese.

Berkeley Divinity School.

The Trustees of Berkeley Divinity School held their annual meeting on the afternoon of February 12th. Those present were Bishop Brewster, president; Bishop Lines of Newark; Rev. Dr. Francis Goodwin, of Hartford; Rev. Dr. Storrs O. Seymour, of Litchfield; Rev. E. C. Acheson, of Middletown; Rev. Dr. Samuel Hart, dean; Charles E. Jackson, secretary, and Robert R. Jackson, of Middletown. The treasurer's report showed no deficit except that due to failures of dividends from the New York, New Haven, and Hartford Railroad stock.

The library has increased to the extent of 481 volumes during the past year. Fourteen of the titles are older than 1600; ten older than 1552, and one is of the date 1494. A fine copy of the Missal of the Diocese of Angers, printed in Paris in 1737, was presented by Rev. Dr. Lucius Waterman. Gifts of photographic portraits were received from Bishop Leonard, of Ohio, the Dean of Argyll and the Isles, Rev. John Williams, Rev. Elliston J. Perot, and Rev. William E. Hooker. Mrs. J. Pierpont Morgan recently presented a large handsomely framed portrait in pastels of the late Bishop Williams, the work of Frank Airey in 1893.

Rev. Dr. Harvey Boardman Vanderbogat, of the class of 1906, for seven years instructor in Hebrew, was elected Professor of Hebrew and cognate languages.

A Colonial play was presented on the evening of Friday February 13th in Hartford, as a benefit for St. Margaret's School, Waterbury. The patronesses were Mrs. Chauncey Brewster, Mrs. F. J. P. Alexander, Mrs. Francis Goodwin, Mrs. F. de F. Miel, Mrs. George Beach, Mrs. George M. Bill, Mrs. Ansel G. Cook and several others.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Laymen's Church Club to be Organized.

A meeting of vestrymen of Tidewater churches was held at the Central Y. M. C. A., in Norfolk, on Thursday evening, February 12th, to consider the organization of a laymen's Church Club. A committee was appointed to perfect the organization, and after a banquet, the Rev. D. W. Howard, of St. Luke's, Norfolk, called the meeting to order. Addresses were made by the Rev. Mr. Howard and the Rev. F. C. Steinmetz, D. D.: Representative clergymen and laymen of the churches of Norfolk, Portsmouth, Berkley, Hampton, Newport News and Suffolk were present.

Addresses were made by Judge L. R. Watts, Judge B. D. White, and George N. Wise.

Judge White was made temporary chairman and William C. Whittle, Jr., temporary secretary. A committee to nominate permanent officers and to perfect the organization was appointed, as follows: R. M. Hughes, W. W. Robertson, W. W. Old, Thomas Townsend, F. L. Threadcraft, George H. Stokes, Guy S. Jackson, M. K. Cannon, L. R. Watts. This committee will report at a meeting to be held on Tuesday, February 24th, at 8 P. M.

Dr. Mitman in Southern Virginia.

The Rev. S. U. Mitman, Ph. D., Field Secretary of Sunday School work in Third Department, visited Hampton, on Sunday, February 8th, and spoke to the Sunday School workers there, and especially to the students of the Normal Institute at that place. On Tuesday, February 10th, he addressed the students of the Bishop Payne Divinity School, Petersburg. On Wednesday, February 11th, he made two addresses in Roanoke; the first instructing teachers how to teach a lesson, and the second an illustrated lecture on Palestine, showing how the land still aids in interpreting the Book. On Thursday, Dr. Mitman held an institute at Montvale, and on Friday, at Bedford City. Notwithstanding the severe weather, the attendance was good and all declared themselves wonderfully helped by the information and advice of this practical Sunday School man. On Sunday, February 15th, he was at Bristol, speaking three times, and on Monday and Tuesday, at Wytheville.

Lenten Noonday Services in Norfolk.

Noonday services during Lent have been arranged by the Brotherhood of St. Andrew of Christ church, Norfolk, with special preachers as follows:

Ash Wednesday, February 25—Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia.

February 26-27—Rt. Rev. B. D. Tucker, D. D., Bishop Coadjutor of Southern Virginia.

March 2, 3, 4—Rev. C. Ernest Smith, D. D., of Washington, D. C.

March 5—Rev. William A. Brown, of Portsmouth.

March 6—Rev. E. Ruffin Jones, of Williamsburg.

March 9, 13—Rev. Llewellyn N. Calev, B. D., of Philadelphia.

March 16, 20—Rev. Percy C. Webber, of South Boston, Mass.

March 23, 27—Rev. William C. Richardson, D. D., of Philadelphia.

March 30, 31 and April 1, 2—Rev. Milton A. Barber, of Raleigh, N. C.

April 3—Rev. E. W. Cowling, of Eastville, Va.

April 6—Rev. H. H. Covington, of Norfolk.

April 7—Rev. D. W. Howard, of Norfolk.

April 8—Rev. Arthur C. Thomson, of Portsmouth.

April 9—Rev. James D. Gibson, of Berkley.

The first session of the Lynchburg Sunday School Institute will be held in St. Paul's parish house, in that city, on Monday, February 25th. Addresses will be made by the rector, the Rev. J. B. Dunn, the Rev. G. Otis Mead, the Rev. S. U. Mitman, Mr. H. Minor Davis and Mr. J. A. Faulkner. The Rev. Dr. Mitman's lecture will be illustrated.

The abandoned rectory of St. Paul's church, College Place, Norfolk, has been sold by the vestry for \$18,000.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

St. Paul's Church, Mexico.

On Thursday, February 12th, the Bishop visited St. Paul's church, Mexico, the Rev. D. A. Sanford, rector, confirming a class of four persons. Among the persons confirmed was a grandson of a former rector, Rev. K. M. Deane, who died here some years ago. A vested choir, recently inaugurated, has added interest to the work of the parish. On the following morning, by invitation of the president of Hardin College, Bishop Tuttle gave an excellent address to the teachers and students.

Church Statistics.

Statistics showing the growth of the religious bodies within the United States, compiled for some years by the Rev. Dr. H. K. Carroll, in charge of Government census of churches in 1890 and published heretofore, by one religious weekly, are hereafter to be issued by authority of the Federal Council of Churches. Dr. Carroll's figures for 1913, just completed, show an increase of 618,000 communicants, or one and one-half per cent. If there be left out of consideration a few bodies that have not grown for years, and some of which are actually losing in numbers, and there be counted only the really live bodies, the growth for the year is 655,000, or very nearly two per cent. This growth is twenty per cent. for the decade, or slightly more than the population growth. The Rev. Dr. Carroll calls 1913 a very good year.

The single body making the largest actual growth was the Methodist, with 219,000, the large Northern Methodist body alone increasing 122,000. The next was the Roman Catholic, with 213,000. Baptists grew 85,000, Presbyterians 45,000, Lutherans 36,000, Disciples of Christ 21,000, and the Episcopal Church 16,500. The standing of religious bodies for 1913, in point of communicants, follows:

1. Roman Catholic.....	13,099,000
2. Methodist.....	7,125,000
3. Baptist.....	5,924,000
4. Lutheran.....	2,388,000
5. Presbyterian.....	2,027,000
6. Disciples of Christ.....	1,519,000
7. Episcopal (U. S.).....	986,000
8. Congregational.....	748,000

In Roman Catholic figures fifteen per cent. are deducted for difference between members and population. There are three points brought out by the figures with more emphasis than others. They are:

1. The large bodies, those having 500,000 and over, are growing steadily, while small bodies are either standing still or actually losing in numbers; 2. The bodies that are most insistent upon the divinity of Christ, and most revivalistic and active, are growing most rapidly; those who deny Christ's part in the Godhead are actually losing in numbers; 3. There are few new bodies that are making any progress at all.

Probably nothing could have a more powerful effect upon social, domestic and individual welfare than the widespread diffusion of the spirit of truthfulness. It underlies all honest and faithful work, all right fulfillment of relations, all independence and self-respect; for he who is in this high sense faithful to the truth will be faithful to himself and to others.

Family Department

The Pen of Light.

Lord, place within my hand thy pen of light,
 To write to some discouraged, suffering one
 A word of cheer,—strong, glowing words of help;
 And brighten all his day like shine of sun.

Lord, close my fingers round thy pen of light,
 That I may tell the tempted, lone, astray,
 Whose path is lost in worse than darkest night,
 How he may turn, and find the straight home-way.

Lord, may it always shine, thy pen of light,
 And inspiration give, and help divine.
 Oh, pass it on and on, from hand to hand,
 Illumined pen, no word to write but thine.
 —Caroline M. Holmes, in S. S. Times.

Grace Abounding.

The parables that compose the fifteen chapter of St. Luke are of incomparable beauty. No matter how often they are read they never weary, never grow old and stale. They are full of music, which seems to get richer and more mellow as the years go by. Here are fields and gardens where the grass is always green and the flowers are always blooming, and the air is full of the singing of the birds. The taxgatherers and notorious sinners draw near to hear him, and he welcomes them every one. Of such coarse clay he can make vessels of mercy. In so doing he will provoke the murmurings of Scribes and Pharisees, and there will be a storm of scornful words! But he will have an answer that cannot be gainsaid.

"What man of you," says he, "having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" That is exactly what any of them would do. If there is one sick child in the house, the mother thinks more of him than of all the rest who are strong and hale and hearty. Her anxious solicitude centres in the ailing child. And if the sheep is found and the dying child is nursed back to life again, is there not rejoicing? And shall heaven be less beautiful than earth? Shall a shepherd's heart, a mother's heart, be tenderer than God's? That can never be. "There is joy in the presence of the angels of God over one sinner that repenteth." Is joy, then, a stranger in those celestial courts, a visitor whose face is only seen on rare occasions? No, heaven is her home, her native land! But there are times when her hand strikes the deeper chords, and the hearts of the angels are stirred with a sublimer pleasure. What is the cause of it?—some great event that thrills nations from center to circumference? Nay, this is the cause—some wayward one, some wanderer on the broad road of folly brought to repentance and to cry from a stricken heart, "God be merciful to me, a sinner." Then there is joy in the presence of the angels of God.

The second story of the missing piece of silver tells the same blessed tale. Pains-taking on the seeker's side, and joy that must be shared with others when the lost is found. But in the third the interest deepens. No sheep now, no silver piece, but a man like ourselves, whose heart and will have been cap-

tured by the world and who is determined to have his fling. And he has it. Then comes the crash! And he is actually sent into the farmer's fields to feed swine! There he comes to himself; the delirium is over, the awful spell is broken. His eyes are opened and the work of repentance begins. He sees the depth to which his folly and sins have brought him. And were this all he would surely go down under the dark waters of despair. But thoughts of his father's house steal into his mind, and he resolves to go home.

But will God, indeed, show mercy to the worst of men—to those who have lost everything and who have not one shred of moral worth? Similar questions have agitated the mind of the prodigal son as he turned his back on the far country. But the father sees him while yet a long way off, and runs to meet him, and falls upon his neck and covers him with kisses. Then the best robe is brought forth, and the ring and the shoes, and then the fattest calf is killed, and there is music and dancing! Such the home-coming of the prodigal, such the grace of his father's heart—grace that is beyond all telling. It needs more than human lips to unfold its wondrous meaning. It is the revelation of God's heart of love, and of that grace which abounds over all our sin. This is the perfect love which casts out fear—that clothes us with the best robe—that places the ring on our hand, and shoes on our feet, so that we, forgiven, reconciled, and loved, might be even now as dear children in the house and home of our Father on high.

All this is revealed in pictorial language that it might come home the more easily to our poor, dull hearts and be mixed with faith there. No feelings of our unworthiness must enter here. It is God acting in grace—not dealing with us according to our deservings, but according to His own large and loving thoughts. Did the prodigal deserve the welcome, the kisses, the robe, the ring, the shoes, the fattest calf, the music, and the dancing? No; grace was reigning, and all these were showered freely on him. So it is in our case. Why should we take a lower place than His love would give us? Is God pleased by our doing so? A seat just inside heaven's door is all some dare hope for when the journey of life is over—they are worthy, so they think, of no more. But they are not worthy of that. What good deeds have any of us done that we should be worthy even of a low place in that heavenly home? Let us cast away every thought of our deserts. If God delights to make manifest the riches of the glory of His grace by bringing us near to Himself, as His children, and fitting us to be there, who are we that we should raise our voice against it under the plea of our unworthiness? It is really the cry of self, clothed in the garments of a false humility.

The same story of grace is told elsewhere in language that is not pictorial (Ephesians 1:3-6; 2:4-7). And all these things are said of those who once were dead in sins, children of wrath, having no hope, and without God in the world! No wonder the Apostle adds, "By grace ye are saved." It is, indeed, grace from first to last. Should it be further asked how grace so rich can be shown to sinners so guilty, we point to the Cross of our Lord Jesus Christ as our answer. There, in the strength of a love which could not be overcome, He made atone-

ment for our sins, and opened up a clear path for God to act towards us according to His own good pleasure. Every hindrance has been swept away by that Cross, every righteous demand met, and now Grace is on the Throne to dispense the best that heaven can give to the repentant prodigals of earth.

Let us beware of the spirit of the elder son. When he heard of what had happened, he was angry, and would take no part in the rejoicing. In his eyes it was entirely uncalled for and out of place. For he had never transgressed at any time his father's commandment, and yet no such feast had ever been made for him! His pride was wounded, and he resented it. It was thus with the Jew of old. His anger was kindled when he heard of the gospel, with its boundless blessings, being freely offered to the Gentiles. It is the same with every heart that has never known its own deep need of God's pardoning grace. But God will be God in spite of man's murmurings, and He will show mercy to whom He will show it. Let us, therefore, pray that our hearts may be deeply imbued with the grace of God. Then we shall be tender and compassionate towards others. All that we are or shall be, all that we have or ever shall have, we owe to the grace of God alone. It behooves us to make merry and be glad when the same grace flows out to others. In our relations with our fellow-Christians, and, indeed, with all, let us cherish the spirit of grace. Legality binds up no wounds and pours in no oil and wine. It is grace alone that can administer these.—Canadian Churchman.

Love's True Experience.

Love is not dependent upon words by which to express itself, but employs a language all its own. The language of sacrifice and service.

While the lips may speak endearing words, it remains for loving deeds to convey to the heart the message of true love.

The child may say to its mother, burdened with many household cares, "Mamma, I dearly love you," but if that is all, there may be many reasons to doubt it.

Nothing will be more convincing than the readiness of the little hands to help, though they can but feebly express what the little heart feels and wills, yet mother sees and appreciates the service.

The parents with true love for their child convinces it of their love before it can understand the meaning of endearing words. It early knows by the loving service rendered that it is the object of parental love.

Without this service, words of love are empty and meaningless.

What beautiful messages of love our heavenly Father has brought us. Messages of love have greeted our ears, yet more emphatic have been the messages of his sacrifices made for us and service continually rendered us. These have reached our hearts and awakened them.

Though "every good and perfect gift cometh down from the Father of lights," God's greatest message is found in that one supreme gift—His only begotten Son.

For "God so loved the world that He gave His only begotten Son."

Her is the truest and highest expression of divine love. It is measured by what He gave.

"God commendeth His love toward us in that while ye were yet sinners, Christ died for us."

Jesus' love is equal with the love of the Father, for there is the same ser-

vice and sacrifice. Bethlehem—Gethsemane—and Calvary.

The world is convinced by such overwhelming evidences that "God is love." "We love Him because He first loved us."

A multitude with their lips freely testify that they love Jesus, but the real test is not our readiness to confess it, but the willingness to "take up our cross daily and follow him."

The love which denies for his sake. The love that does and sacrifices and gives, is after all the love which speaks loudest. It is the most convincing and acceptable to God and man.

"My little children, let us love not in word, neither in tongue, but in deed and in truth."

Then by this rule may we love God with all our heart, and our neighbor as ourselves.—L. N. Day, in Northern Christian Advocate.

Olivet.

My soul hath found her wings,

And far above her night of tears,
Above her heavy weight of fears
She soars and sings.

No mortal note is hers,

Nor chorus swept from harps of gold,
Nor symphony divine;
But this of mine

Is pulsing lute, in tune with Him
Who walked and wept with me
In my Gethsemane.

O earth-borne note, transcending highest joy
Of angels! Strange my dull sense could not discern

Its meaning for me! I was slow to learn
The fellowship that keyed my soul to His,
And wrought from pain and blood and cry
The upward sweep of wings and richer melody
Than seraphim could know.

Strange there should be a need
For hearts to break and brows to bleed,
And suns to set at noon of day,
And night swoop down.
And yet—and yet He walked that way,
And called me on.

Sing, O my soul! Soar on and sing!
I yet shall cleave the air on loftier wing
Than angels dare.
And praises from thy deathless dead
shall be,

O Christ of God, our diadem for thee,
Our crown for thee!

—Mrs. E. E. Wiley.

"Gentle, Even as a Nurse."

Men and women in power often become offensive. As private citizens they were amiable and kind-hearted, but when they rise to positions of prominence they become dictatorial in their manner and unduly assertive in their ways. It is not uncommon to receive from men and women insult added to injury because they have inherited riches or attained positions of authority.

They gradually grow into offensiveness, and, consciously or unconsciously, they not uncommonly wound the feelings of those with whom they may chance to have dealings.

This is frequently illustrated in both business and in church life, as well as in the many callings and pursuits among men and women of influence. Even the most lovable persons are often annoyed and ruffled by the treatment they receive from such men and women. And yet we need all to pattern after the great apostle, St. Paul, who on one occasion said: "When we might have been burdensome, as apostles of Christ, we

were gentle among you, even as a nurse cherisheth her children."

The sweetest tempered persons are entitled to maintain their just rights, even though it may apparently mean at times the giving of a severe rebuke to such as wrongly provoke anger and invite rebuke. And yet the spirit of the apostle should be the spirit of every one of us in dealing with mankind. First of all, we should be careful not to provoke others to wrath, for even the Son of God severely rebuked such. But, on the other hand, we should also be slow to take offense. It is so easy to misunderstand, and things are frequently made to appear in a very different aspect from that which was intended. We should, therefore, be slow in passing unkind judgment, and, like the blessed Master himself, should "recompense to no man evil for evil." We might all learn a wholesome lesson from the true and faithful deaconess in her general conduct toward her patients. She goes among them often like a ministering angel. Her manner, her words, her very touch, are all of the gentlest character, and she frequently proves an angel of God ministering to the sick and suffering. She may not always get her full reward here on earth, but God will some day give her back pay. So should we all, in our conduct toward our fellow-men, be among them "gentle even as a nurse."—The Lutheran.

The Pilgrimage of Life.

Ye have not passed this way heretofore.—Joshua 34.

Nothing ever happened in the life of any nation like the march of the Israelites from Egypt to the Land of Canaan. There have been great migrations of nations, and famous expeditions. The march of the Tartar hosts westward from the shores of the Yellow Sea; the Germans pouring down from the Black Forest upon the devoted valleys of France; the expedition of the ten thousand Greeks into the heart of Asia, kindling the lust of Macedonian conquest at a later day; the peaceful invasion of our own shores every year by a million immigrants; all of these things are worthy and have been counted worthy of profound meditation by those who are accustomed to watch the progress of great events. But nothing ever happened in the history of any nation that had the significance for all the world that the Exodus had. Five million slaves delivered by the judgments of God; marshalled by a shepherd's staff; led by a pillar of fire; watered out of a rock; fed from the skies; establishing in the Land of Promise a government which preserved its autonomy for a thousand years, generating in the meantime influences which have continued to affect the life of all nations for two thousand years longer, and must affect us till the last syllable of recorded time—the whole world has never seen anything like this.

Four hundred and thirty years before this time a single family of this people left and lost the land to which they were now returning in such numbers, just as six thousand years ago a single family of the human race lost the Eden toward which the sacramental host of God's people are now wending their way. Therefore, the march of Israel through the desert is a true picture of the pilgrimage of life, and John Bunyan began his immortal allegory with the words, "As I journeyed through he wilderness of this world." Like the Israelites, we are now journeying toward the land of which the Lord our God has told us, and we are now winning back through Jesus, which is another name for Joshua, that

which we have lost, and we are strangers and sojourners as our fathers were before us.

I think that one thing that must have impressed the Israelites very deeply was the novelty of their experiences. They had never passed that way before, consequently, everything was new. Every day furnished surprises, every night was full of mystery and wonder. New faces peered at them out of the dust as the Arab horsemen galloped along the line of their march. New words fell upon their ears from the tribesmen of the desert who mingled with them, buying, selling, and bartering, or squatted about their tent doors in the evenings to talk with them. Strange reptiles hissed at them from the flat rocks along the way. A new fleece of cloud overshadowed them every morning and a new pillar of fire reared its wavering form above them every night. Everything was strange to this people whose life had been passed in the fruitful land of Goshen, and who were now turned loose in the wilderness.

Just so with us, life is perpetually new. In this pilgrimage through life we are always meeting with the strange and unexpected. No day is like another, but every day has its fresh revelations to make to us. We are not the same ourselves nor do we meet the identical experiences which we had known before. We are a day older, a day nearer to our journey's end. We are growing richer in the constantly accumulating treasures of wisdom and knowledge. New faces mingle with the old. There are new acquaintances to make, new friendships to form, and the mercies of God are new every morning and fresh every evening. For, while the elements of life are the same, there is an infinite variety of combination. Life is like a kaleidoscope that you put to your eye and turn in your hand. You turn it one way and there is a rush of color and an assemblage of strange and beautiful figures. Turn it a little farther, and there is a new combination of figures, all made by the same little chips of colored glass. So it is with this life of ours, and what a Sea, and who might have encouraged them to despise the Jordan, was gone and the beloved companion of their perils and wanderings through forty long years was sleeping his last sleep up there among the purple mists and gloomy clouds that wrapped the hoary summit of old Nebo like sackcloth and ashes upon the head of a mourner.

Old age brings its peculiar trials. It is the time of apprehension, of loneliness, of the near approach of death. A time when in Young's pregnant line, we "Walk thoughtful on the solemn, silent shore." All that in youth we had contemplated as a remote possibility is very near and real now. Our theories regarding a future life, our arguments for immortality, our hopes of future blessedness, are soon to be put to the proof, for the pilgrimage is almost ended, and there, not far but near at hand, we can hear the sullen roar of the river and the wash of the waves upon the shore. How patiently we ought to bear with the foibles of old age. How sympathetically we ought to enter into the melancholy which sometimes oppresses their souls as they drop a regretful tear for those whom they have lost on earth, or force a brave smile for those who await them in heaven.

Oh, it is wonderful, this pilgrimage of life. Full of tragedy and comedy, and smiles and tears and laughter and weeping and sunshine and storm. Spring, summer, autumn and winter chase each other through the cycle of the year and the circle of life, as we first run, then walk, then stagger, then stumble on

from stage to stage of our earthly journey, until our bodies return to the dust as they were, and our spirits return unto God who gave them. There are soft warm days, and bright blue skies that arch above us like the hollow of God's hand, and there are cloudy days that hide His face. Sometimes the beaten path unrolls before us like white ribbon on a green turf. Sometimes we are led by a way that we know not.

But this I know, that God makes the crooked places straight and the rough places plain, and that life, not death, is at our journey's end. That river Jordan which the Hebrews called the "Descender" is just a divider. It parted the desert from the "Land of Milk and Honey." A trifle like death can never finally intercept such a love as that of God for His people. It is because death is only a sleep the Scriptures treat it with such indifference. God said, "Moses my servant is dead, now therefore, arise." He never could have spoken in this cold unfeeling manner if death had been more than a sleep. It would have been a poor requital for the faithful life and loyalty of Moses to have allowed his career to end in disappointment. To let him see what he was never to possess and look upon the land which he must never enter. Not so. Moses' career was not ended. He afterward appeared in the land of promise in company with Christ and Elijah, and engaged with them in the greatest conference that was ever held upon this earth when they spoke together of his decease which he must accomplish at Jerusalem and planned the world's redemption. Let us, therefore, face life bravely. Let us journey along with stout hearts, and take fresh courage. The way that is strewn with miracles of love will end in a miracle of resurrection. Just beyond the Jordan is heaven. The best surprise is kept for the last, and the pillar of fire will never cease to burn until its blaze is swallowed up in the glory of heaven. Let us live bravely and when we take our last farewell of this earthly life, let it not be as one who presses his lips upon the cold cheeks of the dead, but as those who speak a cheerful "Good night" to the loved ones whom they expect to greet upon the morrow.—Rev. A. A. McGeachy, D. D., in Presbyterian Standard.

Prayer and Patience.

Dr. Judson, the famed missionary to India, once told a friend that upon his writing desk, where his eye would often fall upon it, he had placed the warning couplet:

"Beware of desperate deeds; the darkest day,
Live till tomorrow, will have passed away."

He was in many critical situations where desperate steps might well have suggested themselves, but the motto was his safeguard. It is valuable for all lives—especially for young lives whose clouds, when they gather, look so very black. Misfortune, false steps, or some unfortunate combination of circumstances may make a desperate remedy seem the only resource; but, whatever the outlook, the case is scarcely ever so bad that it cannot be borne for one day more, and with the morrow some unexpected door may open as it has thousands of times, to beleaguered souls. Prayer and patience are better than desperation.—Forward.

One of the sweetest promises of God's Word is, "Your sorrow shall be turned into joy." A confident faith and trust in Jesus Christ as our Saviour will cause sorrow to flee away and joy to fill the heart.

The Accursed Thing.

W. Letterman Smith.

Sin is the accursed thing. It is a virulent poison, infecting all whom it touches, breeding distress, involving the innocent, and enfeebling the entire community.

So interwoven are the lives of men that no man liveth unto himself. Nor does a man sin unto himself. Every sin, even the secret sin, spreads like a deadly microbe and affects the condition of others.

While it is true that "some sins in themselves, and by reason of several aggravations are more heinous in the sight of God than others," yet it is equally true that no sin is little or insignificant in the sight of God.

"The soul that sinneth, it shall die," is the Divine decree. There are many to-day, however, like Achan of old, who take chances with the law. The sin, is it not a little one? The probability of detection seems slight, and they risk it. Some of these self-deceived ones may escape detection by men, but not one of them can escape the justice of God.

The Lord is no respecter of persons. "God spared not the angels that sinned." And no more will he spare the unrepentent sinner. Our God, out of Christ, is a consuming fire. And the only escape from God, the consuming fire, is in God, the merciful Saviour.

The accursed thing is among us. Covetousness, while by no means a modern sin, stands out very prominently in our time; and is the root of the widely prevailing dishonesty, and theft, and graft, and greed that so afflict us as a people. But covetousness is not the only prevailing evil among us. Intemperance, Sabbath desecration and profanity; ungodliness, and vice, and crime, and evil in many other forms—these must be put away before the Lord can more abundantly bless us as a nation.

The accursed thing is found, alas! even in the Church. Ceremonialism, formalism, lukewarmness, envyings, unhallowed rivalry and ambition. Oh! What a horrid brood of evils exist even in the Church of the living God. And these must be rooted out before the Church can become triumphant.

One fly may spoil a pot of ointment. "One sinner destroyeth much good." May not the reason that some churches are losing ground, and are not gaining victories in the battle with sin, be accounted for by the fact that there is an "Achan in the camp," whose sin is sapping the vitality of these churches, paralyzing their effort, and enfeebling their resistance to evil?

The accursed thing springs up and grows vigorously in human hearts. There is the darling sin, loved and cherished. There flourish the bitter weeds of evil desires and propensities, sinful appetites, passions and lusts. If sin be cherished, God will not only withhold his blessing, but will surely and severely punish the offender.

A cleansed nation will be a prosperous nation. A cleansed Church will be a triumphant Church. A cleansed soul will be a victorious soul, blessed of the Lord. "And the blood of Jesus Christ his Son, cleanseth us from all sin." There is mighty cleansing power in the blood of Jesus. Man's blood dyes red; but Christ's blood makes white and clean.

The time is auspicious for an immediate and thorough examination of heart and life; for putting away all of

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our national sins that hinder the work of the Holy Spirit with power among us, and in us.

There are those who spend time and energy in formal prayer that should be spent in getting rid of sin. There is a time for the more formal prayer in the Church, or the closet; and there is a time for battling against sin, and for engaging in active service for the Lord. Not all of our time is to be spent on our knees, nor yet all in busy activity, but in the happy combination of these; or, better still, in the intermingling of them. "Pray without ceasing." "Be not weary in well doing." Pray while engaged in the battle or the service; and work, and fight against evil, while prayer goes up from the heart.

"Purge out therefore the old leaven"—that old leaven of sin.

"Keep yourselves from the accursed thing, lest ye make yourselves accursed."

Washington, D. C.

Gozinters.

A little girl who was very quick at figures and was getting on splendidly with her arithmetic went out to a party with her mother. The usual thing occurred, and mother's friend asked the little person the usual questions, such as how she liked school and how she was getting on in arithmetic, etc. The little maid answered the last question thus: "O, I am getting on well in arithmetic. I've got as far as Gozinters." This was a puzzler to the friend and to the mother also; and as they could not understand, the child volunteered this explanation: "Why, you know, two gozinters six three times, and two gozinter eight four times, and I know it all."—Mother and Baby's World.

In the deepest night of trouble and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night, as if the day were not long enough to tell its joy.—Samuel T. Coleridge.

Children's Department

Undressing.

Sometimes, when father's out of town
At bedtime mother brings my gown.

And says to me:
"The fireplace is warm and bright,
You may undress down here to-night,
Where I can see."

So then I sit upon the floor,
And mother closes every door.

Then in her chair
She rocks, and watches me undress,
And I go just as slow. I guess
She doesn't care.

And then I stand up in my gown,
And watch the flames go up and down
As tall as me!
But soon I climb on mother's lap,
And listen to the fire snap.
So comfort'ly.

Then mother rocks and cuddles me
Close in her arms, where I can see
The coals shine red.
I don't feel sleepy, but, some way,
And I'm in bed!

The Stony Road.

"I declare," exclaimed mother, as she stepped into the buggy and looked toward the gate, "this side road of ours is a disgrace."

Tom, who was to see to the younger children while father and mother were away, looked up from the book he was reading. It was true, father had been very busy. Then his eyes came back to the book, it was extremely interesting, and he was just where Silver and the others had sighted land; also the spot where he was lying was the softest on the front lawn, and the smell of the grass was sweet to his nose. But into his head there had flashed a sudden idea, and it made him as uncomfortable as if one of the round stones of the road had been right under his breast bone.

Now, if Tom had been a bad boy, that thought would probably never have come into his head, for the heads of bad boys are places that good thoughts avoid, they so seldom find themselves welcome there. If Tom had been an extraordinarily good boy he would probably have sprung right up, put "Treasure Island" away and gone to the barn for a rake, but, being just an average good boy, he looked at the thought squarely, first with a frown and then, as he kept on looking, it changed to a smile which finally bubbled out into a chuckle. Then he stuffed the book into his pocket and walked to where Janet and Margaret and small Harold were playing.

"What are you making?" he asked, as he sat down on the chopping block.

"A house," exclaimed both girls and Harold went on:

"See, this is the parlor, and this is the bed room, and this is the—what is this, Janet?"

"That's the sitting room and—"

"But why do you make it of chips?" Tom demanded.

"Why, there are so many of them and they are so easy to get."

That was quite true, and they were laid out with beautiful regularity, making what a grown person would have called a "ground plan." Children do not need to be told how they looked, for every child can make that kind of a house. Tom viewed it critically and shook his head.

"It's out of date, that's the trouble with it. Why, I can't remember of any-

body building a block house since the days when the Indians were here."

"But what would you build it of?" demanded Margaret; and Janet and Harold stopped work to listen. It was great fun when Tom talked with them in this serious way about their games.

"I'd make a stone house," he said. "Most all the new houses are stone, there is Mr. Wilcox's and Judge—"

"But stones are lot's harder to get," piped Harold.

"I know, it's more expensive, too, and it's hard work to lay up stone, but if I was going to build a house I'd have a good one. Of course you might make the back fence of wood, but the main house—"

"Where could we get—?" began Margaret.

But before she finished Janet shouted: "Here are a whole lot. Come on and let's get 'em."

All three raced off to the driveway and Tom followed, in serious thoughtfulness.

"Are you the people that own the house," he asked, "or are you just the ones that are building it?"

"Why, we are building it, but it's going to be ours when it is done," explained Margaret. She had a large stone in each hand and was hurrying back to find a place for them in the wall of the sitting room.

"Couldn't I be the contractor?"

"What's a contractor?" demanded Janet.

"He is the one who tells the workmen what to do. You could be workmen—"

Tom explained it a little more, and they thought his plan would be great fun. So they went at it, and it was really wonderful the things that Tom thought of, for he did no work himself, he just showed them where the best stones were and what could be done with them. He had them put in on each side of the front door two large stones, so big that two workmen had to carry them. Then he showed them how to build an inside fireplace as at Judge Thompson's house. Bit by bit all the chips were thrown back by the chopping block and all the walls became stone, though the stones were all the while growing harder and harder to find. Some they had to fairly dig out of the gravel, and for the last ones Harold walked quite to the gate.

They were in the midst of making a terrace leading up to the front door, when they heard the sound of wheels, and here were father and mother back from town.

"I declare," exclaimed mother, as she sprang from the buggy, "how busy you all are!"

"O mother," cried Margaret, "we're having the best time. Tom's a contractor and we're all workmen, only when the house is done it's going to be our house."

"And just look how beautiful it is, exclaimed Janet. "See here is the parlor, and there is the bedroom with the big closet—we had forgotten all about closets, until Tom reminded us; and here on the porch—"

"And look at the big play room," piped Harold, "that's going to be mine."

"And all that road full of stones I thought I would have to rake up," began father, but Tom turned and slyly winked at him.

Father did not finish his sentence, instead he came and looked at the house and then, laying his hand on Tom's shoulder, he said:

"Well, I must say, Mr. Contractor, you have done a very creditable piece of work."—Frederick Hall, in the Advance.

Be thou ever one of those whose manners are Christian, whose conduct and conversation are so redolent of heaven that all who see you may know that you are the Saviour's, recognizing in you his features of love and his countenance of holiness.—Spurgeon.

Jessie Bell and the Chickens.

"You old chickens, you old roosters! I wish you would fly away to the mountains and never come back!"

The speckled hen replied first. What she said sounded like, "Pshaw! pshaw! pshaw!"

Another hen, the yellow one, walked close to the wire netting to say things, and after that all the hens and the roosters and the little chickens flapped their wings and told Jessie Bell things she didn't care to hear.

"Keep still, will you? You make me feel cross as a bear!" the child went on.

"If it wasn't for you, I wouldn't have to go over to Mrs. Barron's every day after their old left-overs for you to eat. I can't walk through our garden without looking first across Mrs. Benson's garden to see if the Barrons are in their garden. If those Barrons see me, no matter when it is, they always call, 'Jessie Bell, Jessie Bell! Here's a pail of chicken food ready for you. Better come and get it now!' Chicken food, dear me!"

Just at this minute Jimmy Barron saw his little neighbor. "Oh, there you are!" he exclaimed in the happiest tones. From the sound of his voice one would think Jimmy was bubbling over with joy just because he had discovered Jessie Bell by looking over his garden fence. "Mother told me," continued the boy, "that I must find you, even if I went to your front door and rang the bell. Come over here; you're wanted."

"I'm wanted, am I? Well, I won't go!"

Jessie Bell said this with a pout. Then she hid behind the henhouse and listened. She expected to hear Jimmy Barron come whistling into the garden with a pan of chicken food. His mother often sent him with it when Jessie managed to keep out of the way.

It was warm behind the henhouse—particularly warm, because it was in Southern California. After Jessie Bell had waited half an hour in the sun, she decided it might be safe to cross the garden and swing in the hammock under the pepper tree.

Sometimes it seemed as if all the little girl did was to dodge chicken food. Why, she hated to go after it, was more than she knew. Mother said that keeping hens in California was so expensive that she was glad to have a neighbor willing to save watermelon rinds, potato parings, and all sorts of things hens appreciated. She was ashamed of Jessie. "To think I have a little daughter who is a shirk!" said mother. "Do you know, my child, that lazy folks work harder trying to avoid work than they would if they did their tasks; oh, much harder?"

While Jessie Bell was sitting in the hammock the Baily twins went by, talking and laughing in the merriest fashion. "Where have you been?" called Jessie Bell.

"Over to Mrs. Barron's" answered the blue-eyed twin. "Didn't she 'vite you?"

"'Vite me to what?" asked Jessie, sitting straight up in the hammock.

"Why, there was a man, I guess he was a poetry man or something. He was her uncle, anyway, and he came from Los Angeles, where he's staying this

week; and he likes children better'n anything. Mrs. Barron vited us all to a kind of s'prise party, 'cause everybody was s'prised, and the man told the best stories you ever heard and sang the funniest songs, and we had the finest time. Too bad you didn't get 'vied!' and on down the street went the twins, leaving Jessie feeling sad.

"Oh, dear! O, dear!" she wailed. "I thought it was chicken feed! I could have gone after it and given it to the hens in three minutes. Oh, dear! Why didn't I know it was a party!"

Jessie Bell remembered that mother said wise folks always did their work first thing. She was sure George Washington would have gone to the neighbors every day if it had been his duty. Mother was usually right. "I wish I had gone over when Jimmy called me," and then she cried until her eyes were red.

Half an hour later, when the little girl was moping around the garden, feeling as if everything had gone wrong, mother called her. "Come here, Jessie," said she. "Let me change your dress and comb your hair. Jimmie just came with a box of chocolate for you and an invitation to dinner. He said to tell you his uncle wishes to hear you recite 'The Raggedy Man,' and if you come over you are sure to have a jolly time."

When Jessie was ready to go, mother kissed her. "If you would only learn to behave as well as you look," said she, "mother would take such comfort in her little daughter."

"Do you mean chicken food?" demanded Jessie Bell. "'Cause if you do, why, I've decided to go after it every morning forever and ever without being called or sent or talked to. Maybe some time I'll even learn to like the bothersome old chickens."—The Children's Visitor.

A Dog that Obeyed his Mistress.

One day Betty and Bouncer went out for a frolic. On the edge of the wood Betty spied a lady's slipper and picked it. Then she saw another a little farther in the wood and picked that. She kept on finding them and going deeper and deeper into the wood.

By and by she decided to go back, but the first thing she knew, she was in a dreadful tangle of briars. Then she got into a swamp. Next she came to some tall pine trees that she had never seen before. She looked down at Bouncer and Bouncer looked up at her and, wasn't it strange, Bouncer never thought but that Betty knew the way home, and Betty never dreamed that Bouncer did. She threw her arms around his neck and burst into tears.

"We're lost, Bouncer!" she cried. "What shall we do?"

Bouncer uttered a few short barks.

"Can't you find the way home, Bouncer?" she asked, suddenly remembering that dogs always know the way home. Bouncer wagged his tail.

"Go home, Bouncer!" shouted Betty.

This wasn't just the way Bouncer wanted to help.

"Go home!" cried Betty, stamping her foot.

Bouncer looked the picture of misery. The last thing he wanted to do was to go home and leave Betty. But she had said go, and go he must; so off he trotted.

And Betty followed. It didn't seem the right way at all, but she trusted Bouncer and pretty soon they were safe out of the woods with Betty's own dear home in plain sight.—Frances J. Delano, in *Our Dumb Animals*.

Old School Books.

I found them in the attic, where
They'd been for many a year;
Forgotten, they were hidden there,
Unthought by mem'ry's tear.
But now I turn their pages o'er
With retrospective sigh,
For, O! they bring me back once more
Fond thoughts of days gone by.

I see again the country road
That passed the farm yard gate,
Where oft with lagging feet I strode
To studious duties late.
How tempting were the whispering wood,
The brooklet's luring song—
A language boyhood understood;
To youth such joys belong.

But yonder, sheltered by the hill,
The old red schoolhouse stands,
A tyrant to my boyish will,
So urgent its demands.
But now, how different is the scene,
How beauteous, bright and fair,
Through all the years that intervene,
It comes, beyond compare.

And these old books have brought it back,
That spot my boyhood knew,
And led me thus o'er mem'ry's track
These hallowed scenes to view.
Here is the old arithmetic
That taxed my troubled brain;
It seemed a volume all too thick
Ere half its sums were plain.

The grammar, adjective and verb,
Were much the same to me:
They seemed inventions to disturb
And cause content to flee.
And here's the battered spelling book,
With puzzling words so rife;
How oft I sought for one sly look
To help me in the strife.

The leaves are yellowed now with age
And torn in many a place;
With pencil marks across the page,
And crudely pictured face.
Here's where she wrote, a blushing maid,
"Oh, then remember me!"
Beneath the grasses long she's laid,
But still her face I see.

O! comrades of those youthful hours,
What joy was yours and mine;
We little knew what fadeless flowers
In mem'ry's wreath should twine.
Forgotten only for a time,
Those scenes I now survey
Are pictured with a light sublime
In these old books to-day.
—Arthur Lewis Tubbs.

The Collector of the Good Deeds.

This is the story of the little boy, called Georgie, who saw the Collector of the Good White Deeds one night after going to bed. Georgie goes to the school at the corner of the street where lots of children go, and one of his great friends is a little boy of his own age, with whom he always shares his lunch.

Very often Frank, that is the little boy's name, went to school hungry, there being no bread for his breakfast, as his father was out of work.

Now whenever this happened Georgie always knew. As Frank never told him, I expect you will wonder how he knew.

Well, you see, he had grown to know this: when Frank had no breakfast his eyes were red, as if he had been crying, and Georgie would push the whole of his lunch into Frank's hands.

One morning, a little while ago, Frank came to school terribly miserable.

"Tisn't that," he sobbed, as Georgie endeavored to give him his lunch. "I can't feel hungry this morning."

"What is it, then?" asked Georgie.

"It's mother," said Frank; "she's awful ill, and they've taken her away."

"Where?" asked Georgie, his brown eyes wide and round.

"To the hospital; and Susie's bad, too, and she hasn't got any pillow to lie on."

"Is that Susie who's always in bed?"

"Yes, and her pillow's gone; and her back aches something awful. You see, to lie flat makes her head ache, too."

"Where's her pillow gone?"

"It's sold. Her's was the last left, and dad had to sell it Saturday night."

"Oh, I am sorry," and tears filled Georgie's eyes as he spoke; "I am so sorry." Then he suddenly thought of his own nice little feather pillow at home. It was his own, too, and so was the cot in which he slept. They had been given him by his godmother when he was a year old.

"I'll ask mummie first," said Georgie, "and Susie shall have my pillow."

So directly Georgie went home he told his mother all about Frank's mother, and poor little Susie having no pillow.

"Are you sure you would like to part with your pillow, Georgie?" asked his mother, as he stood before her, his hands clasped behind him and his round, earnest eyes fixed on her face, "because you will have no pillow afterwards, and your head will have to lie quite flat. Are you sure you won't mind?"

"Yes, mummie; Susan wants it more than me," he said; "you see, my back is strong, and doesn't ache like hers."

Then his mother took him on her lap and gave him a kiss, and whispered something in his ear which made his cheeks grow pink.

Then he marched off round to Frank's house with a parcel of food his mother had packed up, and his pillow, in a clean, white slip, wrapped up in brown paper. You can imagine the joy of poor little Susie, to be able to rest her head once again on a nice, soft pillow, and you can guess, too, how pleased they all were with the parcel of food.

And that very same night, after Georgie's mother had tucked him in his cot, with his smooth, round head looking so funny snuggled right down where the pillow used to be, Georgie saw the Collector of the Good White Deeds.

He did not come until after the dustman had been round with his sack of sleepy dust.

The dustman came to Georgie, and somehow, although he sprinkled the usual amount of sleepy dust, the little boy could not go right off nicely to sleep as he generally did. I expect he really missed the pillow.

He turned over, first one side, then the other, and, all of a sudden, he saw the Collector of the Good White Deeds. You might think he would feel frightened, but, strangely enough, that was the very last thing he thought about. He just sat bolt upright in his cot and stared. The little bedroom, a minute before, had been quite dark, but it was lighted most beautifully now with a white, soft light, and in the centre of this light stood this wonderful being.

He wore a suit of white armor, a big white helmet on his head, and a curious white wire thing over the lower part of his face. Georgie could only see his eyes, which were deep, dark, and shining, and a part of his white forehead. His hands were covered with white-mailed and gauntleted gloves, and in one he carried a big white bag, in the other a long scroll. As Georgie saw those shining eyes looking down on him he said, "Please, who are you?"

"I am the Collector of the Good White Deeds; and, while I collect, I guard them."

"Is that why you are dressed in armor?" asked Georgie, his eyes bright.

"Yes. I have to guard them safely

from the Collector of the Bad Black Deeds done every day."

"And do you collect the White Deeds done every day?"

The Collector of the Good White Deeds smiled. "Yes," he said, "every night I come round, and I love it. It is splendid to come and, while folk are sleeping, take a record of their Good White Deeds. They are put in a place where they are never forgotten. It is very seldom I find any of the little folk awake as I go my rounds. Do you know what I do when I find them awake?"

"No," replied Georgie, wonderingly.

"Lie down, Georgie," said the Collector of the Good White Deeds, moving towards the cot, "and I will show you."

He put his bag on the floor as he spoke, then he continued in a beautiful, low, dreamy voice, "I put my hand on their foreheads, so"—Georgie felt the light touch of the glove, and, in spite of not wanting to, closed his eyes—"and I say to them ever-so-softly—it-is—time—you—were—asleep."

Georgie told his mother all about it the next morning, and what do you think she said?

"What a beautiful dream, little man!" Hilda F. Moore, in *The Sign*.

"What Will Jesus Say?"

If we live for self, not others,

If we idle time away,

If we speak no word of comfort,

What, oh, what will Jesus say?

What, if, while the fields are whitening,

And while others work and pray,

We sit idle in His vineyard,

What, oh, what will Jesus say?

If we speak no word for Jesus,

And can neither work nor pray

When we meet to do His service,

What, oh, what will Jesus say?

If the harvest is not garnered

While we walk the King's highway,

If to Him we bring no treasure,

What, oh, what will Jesus say?

In the grave there is no service,

Neither at the judgment day.

Can we hope to be forgiven

It is then too late to pray.

We must do our work for Jesus

Now, while it is called to-day

If we bring no sheaves at harvest,

What, oh, what will Jesus say?

—Mrs. M. O. Harshman.

David's Gift.

For one moment the boy stood spell-bound. With wandering eyes and parted lips he paused, as though fearful lest any movement on his part should break the spell and cause the vision to fade.

The tall lady by his side watched him as the color came and went on his face, then gently she took his hand, and leading him forward said: "There, David, I promised you a prize for your regular attendance at the Sunday School, and this is what I am going to give you."

No word of thanks seemed forthcoming; but one look into the boy's face was sufficient. A quick flush mounted to his forehead, and, with a catch in his breath very like a sob, he put out one hand and timidly stroked the grey elephant.

The boy was thinly clad, even shabby, but signs of care and attention were not wanting in the numerous darns and patches on the threadbare little clothes. In one hand he clutched the remains of a biscuit, while with the other he gently stroked the long trunk of the grey animal and seemed lost in a dream of wonder.

"Now, David, the elephant is yours, take it in your arms and trot along home."

The boy started, then stretched out both hands and took the toy tenderly in his arms as he was bid.

"It's mine," he gasped; "my very own!" Then turning with a look of gratitude, he stammered: "Thank you very much."

Once out in the street he walked as in a dream—never before had he had such a treasure like this. As he went on his way home he tenderly pressed his cheeks to the soft grey ear of his Jumbo, murmuring gently, "Mine—my very own!"

The boy lived in a crowded part of the town; a top, back room, barely furnished, was the only home he had ever known. His mother, left a widow five years before, earned a scanty living for herself and her two boys by making shirts for a warehouse.

Tim, the younger of the two children, was a cripple, confined more or less to his bed, and had never known the joys and delights of running about.

As David sat cuddling the new-found treasure in his arms suddenly a thought of this little brother came into his mind; but no sooner had the thought come than it was quickly banished, and he held the elephant more tightly than ever before.

"No; I cannot do it," he exclaimed aloud.

For a long time he sat, while one plan after another suggested itself to his eager little brain.

For months he had longed to give his brother something to play with—something to while away the lonely hours he was forced to spend on his back. O the joy and rapture on Tim's face as the gift was placed in his hands; the wondering exclamations and kisses bestowed. Surely his delight was payment enough for any sacrifice.—*Scottish American*.

The Boy Who Wouldn't Fight.

The little boys in Class-room No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor, until Miss Edith felt like jumping out of the third-story window to get rid of the sound.

But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big and the playground so small that the rooms took their recess by turns. It was No. 4's turn at twelve.

And now you will see why they have been so eager to get out; there is a new scholar to-day, and they want to "size him up," as boys say.

"Where are you in arithmetic?" asked one.

"Partial payments," replies the newcomer.

He has been using his ears in the class-room, and he knows his arithmetic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four." The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payments out of sight.

"Let's have a fight," now says the stoutest little rascal of the party, and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them.

There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his

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pockets, and says, with an effort: "I don't fight."

Did you ever see a gay-colored little balloon floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny little rift appears, and the balloon is a piece of shrivelled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to fight. Partial payments went for nothing; a four-bladed didn't count. He was a scorn and a by-word.

A week has passed by, and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon; but she has forgotten her sandwich and jelly cake.

"What am I going to do about Charley Graves?" she says to herself. "I can't let him fight, and yet—"

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window; but, seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply and recess comes to a sudden end.

Up comes the panting, dusty crowd.

"But what is this?" she cries, for the new boy's lip is bleeding and his forehead is swelling visibly; "I thought you wouldn't fight?"

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but when Micky twists little Tom Poaque's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lip up with pink courtplaster, and tried to look sorry; but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—Elizabeth P. Allen.

The grand, and, indeed, the only characteristic of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.—Herschel.

Personal and News Notes.

Mr. Arthur A. Browne has been appointed chancellor of the Diocese of Washington, to succeed the late Charles M. Stanley.

The Rev. H. B. Phelps, of Newark, Del., has accepted the rectorship of Trinity church, Thomaston, Conn., to take effect at Easter.

The Rev. David D. Bishop, a retired clergyman of the Diocese of Newark, died at his home in Cheshire, Conn., on January 15th, of paralysis.

The Rev. J. W. Ware, rector of Trinity parish, Shepherdstown, West Va., was a recent guest for a month at the University of the South, Sewanee.

The Rev. Dr. John H. Feringa, rector of Holy Trinity parish, Benton Harbor, Mich., has accepted a call to St. John's parish, at Grand Haven, Mich.

The Rev. Otis A. Glazebrook, D. D., rector of St. John's church, Elizabeth, N. J., has been nominated by the president to be consul at Jerusalem, Palestine.

The address of the Rev. Thomas C. Davis, is changed from St. Paul's rectory, Newport News, Va., to "The Shenandoah," Richmond, Va.

The Rev. Amison Jonnard has declined a call to the Church of the Holy Comforter, Gadsden, Ala., and will remain in charge of the mission work at Pulaski and Mount Pleasant, Tenn.

The fifteenth anniversary of the consecration of the Rt. Rev. W. H. Moreland, D. D., as Bishop of Sacramento, was fittingly observed, at the pro-cathedral, Sacramento, on January 27th.

The Rev. Geo. P. Armstrong, rector of Trinity church, Paterson, N. J., has resigned and has accepted a call to the rectorship of Grace church, Town of Union, N. J., and will assume charge on March 8th.

The Rev. A. H. Brook, having resigned the rectorship of St. Luke's church, Lincoln, Neb., should now be addressed at 216 Greene street, Boone, Iowa, where he is in residence as the rector of Grace church.

The Rev. Paul B. James, formerly in charge of Christ church, Las Vegas, Nevada, has accepted a call to the rectorship of St. Andrew's church, Amarillo, Texas, and will enter upon his new duties about Ash Wednesday.

The Rev. James Starr Clark, D. D., died at his home in Salisbury, Connecticut, on Thursday, February 5th. The funeral was held at St. John's church, Salisbury, on February 9th, with interment at Bethel, Conn.

The Rt. Rev. A. C. A. Hall, Bishop of Vermont, observed the twentieth anniversary of his consecration, at St. Paul's church, Burlington, on Sunday and Monday, February 1st and 2d. On Monday a general reception was given at the Bishop's House.

The Rev. Irwin St. J. Tucker, recent graduate of the General Seminary, assistant at St. Mark's in the Bowery, New York, and preacher of socialism from a soap box in front of Synod Hall during the last General Convention, has resigned to become editor of "The Christian Sociologist," of Chicago.



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NEW YORK.

The Rt. Rev. Henry St. George Tucker sailed on Wednesday, February 4th, to resume his duties as Bishop of Kyoto, Japan.

The chaplain of the University of the South has organized a mission study class, in order that the members of the Academic and Theological Departments of the University might become familiar with the missionary methods and the opportunities of the Church.

The Rev. Frank M. Rathbone, in charge of St. John's church, Sharon, Mass., and the Church of St. John the Evangelist, Mansfield, Mass., has been called to the rectorship of St. James's church, Amesbury, Mass., to succeed the Rev. Louis A. Parsons.

A two weeks' parochial mission has just been preached in Christ church, Chattanooga, Tenn., the Rev. Wm. Clendenin Robertson, rector, by the Rev. Charles Mercer Hall, of Kingston, New York. He also addresses the united auxiliaries in St. Paul's church, on "Woman's Work."

The Rev. John Foster Kirk has resigned the rectorship of St. Michael's parish, Diocese of Easton, and accepted the rectorship of Holy Trinity parish, Prince George's county, Md., Diocese of Washington. He will enter upon his new duties March 1st, and should be addressed at Mitchellville, Md.

The Rev. Dudley Boogher, for nearly six years rector of St. John's Memorial church, Farmville, Diocese of Southern Virginia, has declined a call to the Church of the Good Shepherd, Parkersburg, West Va. Mr. Boogher has worked untiringly and successfully in Farmville, and his congregation there rejoice at his decision to remain with them.

The University of the South, Sewanee, is beginning to make plans for the accommodation of the student body for next year, and it might be well for all who know of possible students to communicate with the Organizing Secretary of the University, Mr. David A. Shepherd, Sewanee, Tennessee, who will be glad to furnish any necessary data and to see in person, as many prospective students or their families as may be possible.

A city-wide preaching mission has been arranged by the clergy of all the parishes in Montgomery, Ala., the Rev. Dr. F. J. Mallett, founder and director of the Society of Mission Clergy being in charge, assisted by Rev. F. H. T. Horsfield and the Rev. F. B. Wentworth, Archdeacon of Lexington. The mission is to be held from March 3d to 12th, inclusive. The hours of service will be Holy Communion daily, at 7:30 A. M., service with instruction at 4:30 P. M., and special mission service at night.

Egypt and the Bible.

An Illustrated Quarterly Magazine, Edited by Prof. Petrie for the EGYPTIAN RESEARCH ACCOUNT (Society) appeared in January. Price, \$2. a year. Artistic illustrations, with articles and notes on recent discoveries in each number. Heliopolis, where Moses was educated, now being excavated. All parish libraries and many private should subscribe. The annual quarto volume, full of illustrations, of great value. Circulars freely sent. Address

Rev. Dr. W. C. WINSLOW,
525 Beacon St., Boston, Mass.

Washington's Birthday.

This day recalls from storied past
Brave deeds of "auld lang syne,"
Which ne'er can die while nations last,
Or sun and stars shall shine.

Fame's trumpet sounds o'er this free land,
In swelling, clarion tone,
In honor of a hero grand,
Whom Freedom calls her own,

Its notes ring out o'er North and South,
While East and West they greet,
Then down to far Culebra's mouth,
Where surging oceans meet.

Still onward o'er those ocean waves,
With wireless wings they speed,
To islands that our nation's braves
From Spanish yoke have freed.

Of stately form, and noble face,
And courteous bearing true,
A scion of a well-bred race
Comes grandly into view.

In Continental blue so bright,
With chapeau, belt, and sword,
Well trained for years of coming fight,
Fair Nature's chieftain lord.

A Christian gentleman he was,
In knightly honor's view,
His great heart loved his country's cause—
A patriot, through and through!

He stood for truth! He fought for right!
He scorned the mean and vile!
He won his country's long-fought fight!
A soldier void of guile!

An altruist of lofty soul,
Ambition found no place,
His country's welfare was his goal,
Himself he would efface.

He our first President became!
A nobler ne'er was seen!
And, had he sought for added fame,
A life King might have been!

Beneath Virginia's sod he sleeps,
Our nation's splendid son,
The world's acclaim he changeless keeps,
Pure, grand-souled WASHINGTON!

(Rev.) JOHN M. E. McKEE.

Washington, D. C.

One hears that a man is not responsible for his belief, but do you think that likely? The soul has an eye as the body has, and we are responsible for the use we make of both. Take out your neglected Bibles, put away from you skeptical books, pray for light, do God's will as it is at present revealed to you, and His eternal promise shall be true of you as it has been of thousands before you, you shall know of the doctrine.

UNUSUAL TRAVEL. SEE PAGE 24

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

WASHINGTON'S BIRTHDAY.

An Appeal to the Church of Washington for the Washington Memorial Chapel.

Washington's Birthday will fall on Sunday, and an appeal is made to Rectors and Superintendents to hold patriotic services and to devote their offerings to the completion of the Washington Memorial Chapel, Valley Forge.

To the laity of the Church we look for generous gifts for this great National Memorial.

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Washington Chapel Post Cards, two subjects, in colors, two for five cents; Badges, celluloid, with picture of Washington at Prayer, ten cents; Tape measures, thirty-five cents.

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PIPE ORGANS.

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DIED.

WHITE.—February 13, 1914, at "Woodbourne," near Haymarket, Prince William county, Virginia, NORA CARTER WHITE, wife of John Goldsborough White, and eldest daughter of the late Winston L. and Maria Louisa Carter; in the 66th year of her age. Interment Sunday, February 15th, in St. Paul's churchyard, Haymarket, Virginia.

NORWOOD.—At the Retreat for the Sick, Richmond, Va., February 6th, at 9:30 P. M., WILLIAM NORWOOD, son of the late Rev. Dr. William and Winifred B. Norwood.

OBITUARY.

Amans, Amabilis, Amata.

SUSAN PEACHY POYTHRESS WILLCOX, at her home in Petersburg, Va., passed on January 31st from the testing-ground of earth into the larger life to God. The history of her life is a record of the gracious sequence of days of service. Through a long life it never seemed to occur to her that life could have another meaning than the offered opportunity to serve. The energies of brain and heart were used to teach love and ever new inventiveness and efficiency. With open hand she gave the wise gift of the one thing needed most, or eagerly craved by those within the circle of her care. The manner of that giving taught to those about her a new sense of generosity. She gave as the Father gives the sunshine and the rain as expressions of His love. She claimed from those her gifts enriched no enforced tribute of a subservient will; and so they brought the willing offering of their love. She was the well-nigh perfect type of that blessed stay of home, the maiden aunt. With a touch almost as healing and as sacred as that of wondrous motherhood, she ministered to the many children in the homes that called her Aunt; and when sickness stayed the activities of hands that were the instruments of love, then those for whom her strength had been given counted it an honored privilege to minister to her in her pain. The mistress of Flower de Hundred, she was the guardian of the best traditions of the life along the James, and there was maintained the ancient ritual of guardian care and trusting love in the sustained relationship she bore to the old servants and their children. She loved the Church, in whose allegiance she was born, and served it with wise fidelity. She wrought her life work with as noiseless a power as that which opens the petals of a rose, and she has bequeathed a radiant and blessed heritage of inspiration to the ones she loved.

Rev. Robert A. Goodwin, D. D.

At a meeting of the Vestry of St. John's Protestant Episcopal Church, Richmond, Va., held on February 4, 1914, the following Resolution was adopted:

Whereas, it has pleased our Almighty Father to remove from us by death our beloved Rector, Pastor and Friend, the Rev. ROBERT A. GOODWIN, D. D., who died at the rectory at 1:15 o'clock Wednesday morning, the 4th day of February, 1914, therefore, be it,

Resolved, First. That we desire to place on record that Rev. R. A. Goodwin in his pastorate of over twenty years of St. John's congregation, by his Christian patience and sympathy was always ready to comfort those in trouble and sorrow and help those in need and distress, and has won the love, not only of the congregation, but of the whole community.

Second. That we tender to the widow and family of our beloved friend our sincere sympathy in their great loss and affliction, assuring them that we feel his loss is a great blow to us as well as them, and that we pray that He who in His wisdom has deemed it best to send this affliction on us, will also send us comfort, that we may realize that He knows what is best for us.

Third. That a copy of these resolutions be sent to the family of the deceased, and published in the daily papers and the Southern Churchman.

The Rev. R. A. Goodwin, D. D.

St. John's Sunday School,
Richmond, Va., Feb. 8, 1914.

We, the officers, teachers and scholars of St. John's Sunday School, Richmond, Va., sorrowing in the death of our beloved rector, the Rev. R. A. GOODWIN, do herein express to his family our loving sympathy in their recent great affliction.

We mourn with them the loss of a wise counsellor, a faithful pastor, a loving personal friend. He counselled wisely; he preached the simple gospel of faith, charity and good will; he carried the sorrows of his people upon his heart and rejoiced with them in the joys of their homes.

In our sorrow we submit humbly to the Divine wisdom which has severed the earthly relation of pastor and people, looking ever, with the assurance of faith, to the time when we shall be again united in the kingdom of our Father in heaven.

Resolved, That this resolution be spread upon the records of the Sunday School and a copy sent to Mrs. Goodwin, and a copy sent to the Vestry of St. John's church.

HENRY F. W. SOUTHERN,
Supt. St. John's S. S.
RELEE M. SCHMIDT,
Supt. Primary Dept. S. S.
F. C. HOENINGER,
Supt. Weddell Memorial S. S.

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from January 2d, to February 7, 1914:

St. James Church, Leesburg.....	\$ 40 00
St. John's Church, Mechanicsville...	2 00
Grace Church, Berryville.....	25 00
Trinity Church, Manassas.....	3 40
Emmanuel Church, Henrico county	470 00
St. Paul's Church, Alexandria.....	70 63
Port Conway.....	4 00
St. Paul's Memorial Church, University of Virginia.....	4 30
Christ Church, Winchester.....	55 00
Whittle Parish, The Plains.....	26 00
St. James' Church, Warrenton.....	25 00
Emmanuel Church, Greenwood.....	9 35
St. David's Church, King William.....	2 00
St. John's Church, Langley Parish, Fairfax.....	5 25
All Saints' Church, Richmond.....	125 00
Immanuel Church, The Seminary.....	15 00
Church of the Incarnation, Mineral.....	3 25
Christ Church, Mathews county.....	5 51
Trinity Church, Mathews county.....	2 52
St. John's Church, Mathews county.....	2 10
Trinity and St. Paul's, Bloomfield Parish.....	5 00
St. Thomas' Church, Orange.....	15 00
Grace Church, Cassenova.....	5 00
Grace Church, Richmond.....	71 50
Susan S. Klein, Baltimore, Md.....	10 00
St. Stephen's Church, Westhampton.....	47 00
Emmanuel Church, Rapidan.....	10 00
Grace Church, Alexandria.....	18 00
St. Paul's Church, Richmond.....	242 38
St. Luke's Chapel, Simeon.....	5 15
Church of the Holy Comforter, McGill Parish.....	3 12
St. Peter's Church, Port Royal.....	2 70
St. Peter's Church, Washington Parish.....	5 00
Westover Parish, Charles City.....	5 00
St. Mark's Church, Richmond.....	10 00

WILLIAM H. PALMER,
Treasurer.

APPEALS.

The Pension and Relief of Clergy, Widows and Orphans.

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Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting report to General Convention with "Message of Trustees" and Tables.

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Last year

The Board of Missions.

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of educational secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

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WANTED—BY YOUNG LADY OF REFINEMENT position as companion or nursery governess. References exchanged. E., 365 Tenth Avenue, S. W., Roanoke, Va. 1t

WANTED—A LADY WITH SEVERAL years' experience wishes position as nurse, companion to lady. Will superintend housekeeping. References exchanged. Address 362, Southern Churchman, Richmond, Virginia. 14feb2t*

WANTED—BY A LADY OF REFINEMENT, position as companion, or to keep house. References exchanged. Address Miss Upshaw, 820 Fourth Avenue, Highland Park, Richmond, Va. 14feb2t*

WANTED—BY MARCH 1ST, PLACE AS nurse-companion to lady or gentleman, or assistant housekeeper in small institution. Cheerfulness, more than training. Highest personal references. Congenial surroundings more than high salary. Salary \$20 per month; board. Address H. B. L., Glenolden, Pa. 7feb-2t*

WANTED—A WIDOW, NO CHILDREN, wants by March 1st a place as nurse-companion to lady or elderly gentleman, to travel or at home; or assistant housekeeper in small institution. Cheerfulness more than training. Highest personal reference. Congenial surroundings, more than high salary. Salary \$20 per month; board. Address H. B. L., Glenolden, Pa. 1t*

POST CARDS.

Views of Episcopal churches and chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 688 Throop Avenue, Brooklyn, N. Y.

The Household.

Helps for the Economical Woman.

Clean your shoes with gasoline, and let stand for an hour or two; then wash them with peroxide of hydrogen, and place them in the sun.

White kid gloves may be colored black with any good dye by applying it warm with a brush; and when dry, the shoes can be given a coat of black shoe polish.

The borax suds is excellent for washing the pretty gingham and muslins, as the borax helps to keep the color in the goods, and it is fine for washing woolen dress skirts of any color.

"Take care of the pennies, and the dollars will take care of themselves," is a trite saying, and when a woman has learned to take proper care of her clothes, she saves many a dollar, for they not only look better, but last twice as long.

You can have nice cuff links by buying four pretty buttons, and sewing a small cord through the shanks of two of them, and then working over the cord with thread to match the buttons, and one may have a air of links for every shirtwaist, if desired.

If your parasol is worn down the seams, sew narrow strips of velvet down each seam, and three or four rows around the edge; and if the cover is worn, rip off the old cover, cut out one section for a pattern, and make a new cover of sateen or any preferred material.

Artificial flowers and straw hats can be made to look like new by dissolving some water-color paint of the desired color in gasoline, and painting them with a paint brush; and sometimes the addition of new leaves, which can be bought for a trifle, will give the flowers a fresher appearance.

Fine white waists last twice as long if they are rubbed lightly in the washing, and they need very little rubbing if they are put to soak in warm suds in which a little borax is dissolved, as this softens the water and whitens the fabric; and there is nothing better than this suds for washing chambray gloves. After washing them clean through this suds, they should be rinsed through a light suds, so a little of the soap can be left in the kid to keep it soft.—National Farmer and Stock-Grower.

When One is Choking.

"Raise the left arm as high as you can will relieve choking much more rapidly than being thumped on the back," said one of the resident physicians of a local hospital. "This should be more generally known, for often a person gets choked while eating when there is no one near to thump him. Very frequently at meals and when they are at play, children get choked while eating, and the customary manner of relieving them is to slap them sharply on the back. The effect of this is to set the obstruction free, so that it can be swallowed. The same thing can be brought about by raising the left arm of the child as high as possible, and the relief comes much more rapidly. In happenings of this kind there should be no alarm, for if a child sees that older persons or parents get excited, it is very liable to become so also. The best thing is to tell the child to raise its left arm, and immediately the obstruction passes down the throat."—Philadelphia Record.

"Being Kind."

"If I had my life to live over again, I'd live it differently I'd be kinder; that's what I'd be; just kinder," said a man of seventy-five recently in a little talk he made to some young people. Seventy-five is not old as years count in these strenuous times; but it is an age that is ripe with experience and sound judgment. This man, who was yet young enough to find delight in the companionship of young persons and whose personality attracted them to him, spoke for them and all their brothers and sisters the world over. He could have advised many things to do to help them from a heart brimful of kindly feeling on the road to fame and fortune, many times that would put them on the way to earning that success which the world regards as essential to a man's career, but in the light of the lessons which the long years had taught him he put aside worldly considerations and advised only with a view to the individual happiness of each of his hearers. Happiness is a more or less uncertain quantity in the average person's life, but the speaker came to the conclusion after his own varying experiences that a little more kindness on the part of every sincere man and woman would increase the happiness of the world as perhaps no other one agency could. It seems a very easy thing to do, just to be a little kinder in our feeling; a little less positive in our opinions, a little more considerate of the views of others; a little more generous in our conclusions, yet in general, kindness is a virtue more conspicuous for its absence than its presence. The average man does not intend to be unkind in his dealings with his fellow-men, and such unkindness as he may be guilty of is often the result of the influence of the moment rather than of any permanent condition. We are all inclined to selfishness, and while, of course, this trait is more largely developed in some persons than in others, it is a fact, nevertheless, that by nature we are all predisposed to put our own interests ahead of those of any one else. We are obliged naturally to look out for ourselves as far as possible, and to so adapt the conditions of our lives as to extract from them the greatest amount of personal benefit, but, on the other hand, we are not expected to be intolerant of others and their rights and privileges. The line of demarcation between advancing our own interests in a legitimate manner and advancing them at the expense of others is very finely drawn at times.

If we can learn to be kinder to those about us, to have a more real and lasting regard for their rights and to appreciate the fact that they, too, are working against very much the same difficulties which threaten us, we shall find the key to many perplexing problems the solution of which will alter many of life's aspects and open new and broader visions for the future. "Being kind" will not, perhaps, gain for us brilliant positions in the world, or even bring us a high degree of success, but it prompts into being lofty impulses and fine feelings, and makes us strive to be of some use to our fellow-men. We may think probably that it is not necessary for us to concern ourselves with the progress of others, much less to put ourselves to any inconvenience for their sakes, and that a brief attention which ends almost as soon as it begins is consideration enough for us to bestow upon the interests of others. We do not believe that kindness has much place in our general intercourse, and, therefore, without intending to work harm or disappointment we simply forget to be kind and go

about our own affairs, leaving behind a wrong impression. Without being conscious of the fact we become unkind through our want of consideration and the too careless attitude which we sometimes affect towards others, and because of our indifference we give offence where we do not dream of doing so.

There are few of us who are so fortunate as not to have some unnecessary regrets to come to us from time to time through life, and perhaps the greater number of these regrets could have been avoided if only we had been a little kinder, not only to those who have the right to expect consideration at our hands, but also to those whose lives touch ours at intervals. It is not pleasant to have, to acknowledge to ourselves wherein we may have failed in this particular, but at least if we are sincere in our self-appraisal we shall know the remedy to apply in each individual case. The man who had lived nearly the allotted span of life and who saw things more clearly in the brighter light of experience, was anxious to impress upon those whose lives lay before them the fact that being kind was the secret of all happiness and much of the success that we hope to enjoy in this life.—Charleston News.

Advertisement

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Thoughts for the Thoughtful

One never realizes his mortality as long as his mother is living.

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

Don't wait for great things, for while you wait the door to the little ones may close.—Galax Leaf.

Prayer first, then action—let this be our rule at all times. How much misery would be saved if we would follow this rule!

Courage for the great sorrows of life and patience for the small sorrows, and then, when you have accomplished your daily task, go to sleep in peace. God is awake.

Judge no man by his relations, whatever criticism you pay upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selection.

We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold to-day entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet.

If we forget that our chief business is to do the works of him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority; therefore we need not fear to go straight on in the path of duty.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating what is noble and loving in another man.—Thomas Hughes.

What indeed does not the word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

God's plan is not so obscure but that His children may catch a glimpse now and then, put in a lever here and there, and turn its stream into new channels. There is much to die for, but more to live for, much to sacrifice, but more to enjoy, if we but humble that pride of which the poet speaks, and share with others the great good which is ours from day to day.

The unity and peace of the church makes communion of saints desirable. What is it that embitters church communion and makes it burdensome but divisions? Have you not heard men complain that they were weary of church-communion, because of church-contention but now where unity and peace is, there Christians long for communion.—John Bunyan.

"Search the Scriptures, in them ye think ye have eternal life," so think all who would live by the letter of the law without regard for its spirit. "They are they that testify of me." Our eternal life is not in the Scriptures, but in the Christ who is the central thought of the Scriptures. The great purpose of the Bible, whether in the hand of preacher, teacher or reader, is to introduce Christ to this world as the Saviour of sinners.

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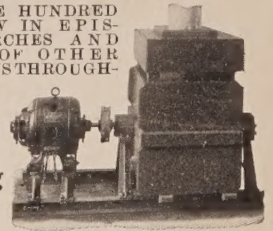
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